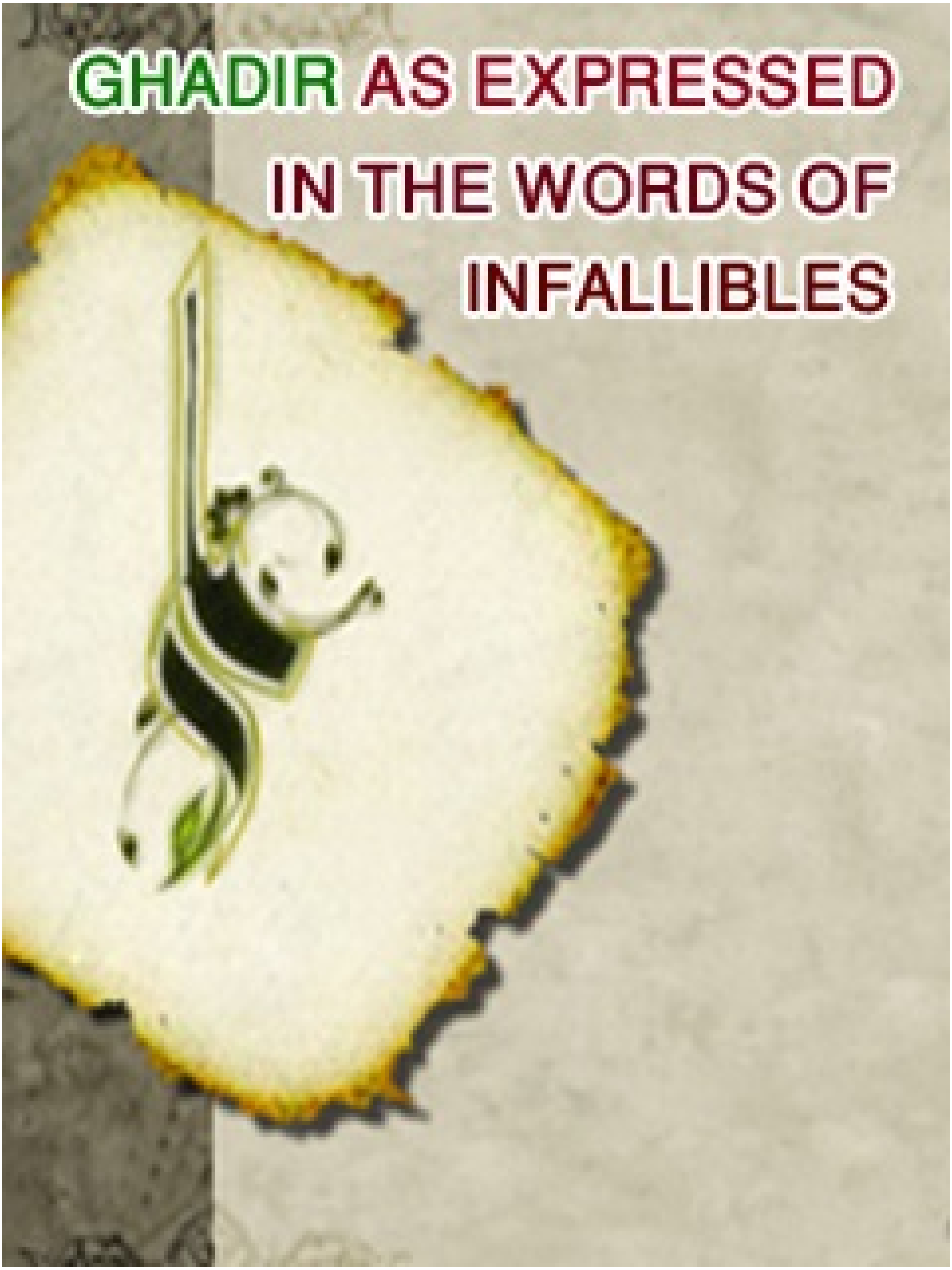
GHADIR AS EXPRESSED IN THE WORDS OF INFALLIBLES



بسم الله الرحمن الرحیم

Ghadir as Expressed in the words of Infallibles

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Preface

IN THE NAME OF ALLAH THE BENEVOLENT THE MERCIFUL

On the ۱۸th day of the holy month of Zilhijja in the ۱۰th year of Hijra, on his return from Hajjatul-Vida at a location famous as `Ghadir-e-Khom, the Prophet Muhammad(PBUH) :was asked by Allah through the revelation of this verse

(balligh ma unzila ilayka............." (Qur'an ۵: ۶۷"

... "Deliver what has been revealed to you"

.to announce what he did announce at Ghadeer e Khum

He delivered a very important sermon and while holding and lifting the hand of Imam Ali :(A.S.), He addressed a reported ۱۲۰,۰۰۰ Muslims gathered there

O people! Is it not true that my `Wilayat" over you (believers) is of more importance than" your `Wilayat" over yourselves?" To this question, the people answered in the :affirmative. Then the Prophet (PBUH) announced

.The one whose Mawla (supreme master) I am, this Ali is his Master"

...."O Allah! Love him who loves Ali, and be the enemy of the enemy of Ali

In that gathering at Ghadir-e-Khom, the Prophet (PBUH) also spoke regarding other important matters that stress on the importance of Imamate and Wilayat in the Islamic :context. One of his important announcements was as follows

O people! I shall soon be departing from your midst. And you will meet me at the Pond of"
`Kawthar". Then I will ask you about two precious things (Thaqalayn). So be careful as to
."how you treat these two, after my demise

p: ١

Then the people inquired from the Prophet (PBUH) regarding the "two precious things" .which he had referred to

The Prophet (PBUH) explained: "One of them is the Qur'an- one end of which is in Allah's Hand and the other is in yours. So stick on tightly to it, so that you protect yourself from ."being misled. And the second one is my Pure Household

At the end of the Prophet's (PBUH) sermon, many of the people came forward to congratulate Ali (A.S.) and to extend their hands in allegiance to him. Among those who did so was 'Umar bin al- Khattab, who said: "Well done Ibn Abi Talib! Today you became the ."master of all believing men and women

However, as for reliable Islamic sources, this incident has strong recorded evidence and it has been narrated through many chains of transmission of both Shi"a and Sunni schools .of thought

:(After this announement at Ghadeer the last verse of the Qur'an (in chronological order

(al-yawma akmaltu lakum deenakum ...." (Qur'an ۵:۰۳"

..."Today I prefected for you your religion"

.was revealed

Introduction of Ghadir Based on Traditions

Introduction of Ghadir Based on Traditions

Ghadir has great importance and significance in the life and accordingly in the sayings of .the Infallibles

.What comes bellow is a breaf citation of their glorious sayings

The Eid of Wilayat

قِيلَ لِأَبِى عَبْدِ اللَّهِ (عليه السلام) لِلْمُؤْمِنِينَ مِنَ الْأَعْيَادِ غَيْرُ الْعِيدَيْنِ وَ الْجُمُعَهِ؟ قَالَ: «نَعَمْ، لَهُمْ مَا هُوَ أَعْظَمُ مِنْ هَذَا. يَوْمٌ أُقِيمَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَعَقَدَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه و آله) الْوَلَايَهَ فِى أَعْنَاقِ الرِّجَالِ وَ النِّسَاءِ- بِغَدِيرِ خُم»

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It was said to Abi Abdellah [Imam Jafar ibne Muhammad as-Sadiq] (peace be upon him):" "Do the true believers have an Eid other than the three Eids of al-Adha and al-Fitr and the Jumuah?" The Imam replied, "Yes, they have one which is even greater than these ones and that is the day when Amirul Mominin (peace be upon him) was designated by the Messenger of Allah (blessings of Allah be upon him and his family) with the Wilayat (at ".Ghadir Khumm) which rests on the necks of all the men and women

Source:Wasa il ash-Shia, Volume ۷, Page ۳۲۵, hadith ۵

The Day of Seeing the Infallible Leader

إِسْحَاقَ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ الْعُرَيْضِيِّ قَالَ: وُجِدَ فِی صَدْرِی مَا الْأَيَّامُ الَّتِی تُصَامُ فَقَصَدْتُ مَوْلَانَا أَبَا الْحَسَنِ عَلِيَّ بْنَ مُحَمَّدٍ (علیه السلام) وَ هُوَ بِصِرْيَا - وَ لَمْ أُبْدِ ذَلِکَ لِأَحَدٍ مِنْ خَلْقِ اللَّهِ فَدَخَلْتُ عَلَيْهِ فَلَمَّا بَصُرَ بِی، قَالَ يَا أَبَا إِسْحَاقَ! جِئْتَ تَسْأَلُنِی عَنِ الْأَيَّامِ الَّتِی يُصَامُ فِيهِنَّ وَ هِیَ أَرْبَعَةٌ إِلَى أَنْ قَالَ: وَ يَوْمُ الْغَدِيرِ فِيهِ أَقَامَ النَّبِيُّ (صلی الله علیه و آله) أَخَاهُ عَلِيّاً (علیه السلام) عَلَماً لِلنَّاسِ وَ إِمَاماً مِنْ بَعْدِهِ. قُلْتُ صَدَقْتَ جُعِلْتُ فِدَاکَ لِذَلِکَ قَصَدْتُ أَشْهَدُ أَنَّکَ حُجَّهُ اللَّهِ عَلَى خَلْقِهِ

It has been narrated from our master, Abul Hasan Ali ibne Muhammad [al-Hadi, the Tenth Imam] (peace be upon him) that he said to Abi Isaq: "The Day of Ghadir is the day when the Prophet (blessings of Allah be upon him and his family) appointed his brother Ali as the flag (of guidance) for the people and the Imam after him." Abu Isaq said, "You have spoken the truth, may I be sacrificed for you. It is for this reason (alone) that I came to ".see you. I bear witness that truly you are the proof of Allah over all of His creations

p: ۳

Source: Wasail ash-Shia, Volume ٧, Page ٣٢۴, Hadith ٣

The Day of Dedication and Prayers

قَالَ أبو عبـد الله (علیه السلام): وَ الْعَمَـلُ فِیهِ یَعْـدِلُ الْعَمَلَ فِی ثَمَانِینَ شَـهْراً وَ یَنْبَغِی أَنْ یُکْثَرَ فِیهِ ذِکْرُ اللَّهِ عَزَّ وَ جَلَّ وَ الصَّلَاهُ عَلَی النَّبِیِّ (صلی الله علیه و آله) وَ یُوَسِّعَ الرَّجُلُ فِیهِ عَلَی عِیَالِهِ

It has been narrated from Abi Abdellah [Imam Jafar ibne Muhammad as-Sadiq] (peace be upon him) that he said, “The worth of (good) actions performed on this day (١٨th of Dhul Hijjah) is equivalent to ٨٠ months (of good deeds) and one is advised to frequently remember Allah, the Noble and Grand, and send prayers upon the Prophet (blessings of Allah be upon him and his family) and that a man be generous to his family (by presenting “.(them with gifts

Source: Wasail ash-Shia, Volume ٧, Page ٣٢۵, Hadith ۶

The Eid of the Successors

قَالَ أبو عبـد الله (علیه السـلام): «تَـذْکُرُونَ اللَّهَ- عَزَّ ذِکْرُهُ- فِیهِ بِالصِّیَامِ وَ الْعِبَادَهِ وَ الذِّکْرِ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ؛ فَإِنَّ رَسُولَ اللَّهِ صـلی الله علیه و آله أَوْصـی أَمِیرَ الْمُؤْمِنِینَ علیه السـلام أَنْ یَتَّخِـذَ ذلِـکَ الْیَوْمَ عِیـداً، وَ کَـذلِکَ کَانَتِ الْأَنْبِیَاءُ علیهم السلام تَفْعَلُ، کَانُوا یُوصُونَ أَوْصِیَاءَهُمْ بِذلِکَ، فَیَتَّخِذُونَهُ عِیداً

It has been narrated from Abi Abdellah [Imam Jafar ibne Muhammad as-Sadiq] (peace be upon him) that he said, “…(on the day of Eid Ghadir) you should remember Allah, the Noble, on this day through fasting and worship and through remembering Muhammad and the family of Muhammad since surely the Messenger of Allah (blessings of Allah be upon him and his family) had advised Amirul Mo’minin to take this day as a day of Eid, and this is the same thing which the (previous) Prophets also did; they too advised their “.successors who took this day as a day of Eid

p: ۴

Source: Wasail ash-Shia, Volume ۷, Page ۳۲۷, Hadith ۱

The Day of Renewal of the Oath of Allegiance

عَمَّارِ بْنِ حَرِيزٍ الْعَبْدِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (علیه السلام) فِي يَوْمِ الثَّامِنَ عَشَرَ مِنْ ذِي الْحِجَّهِ فَوَجَدْتُهُ صَائِماً. فَقَالَ لِي: «هَذَا يَوْمٌ عَظِيمٌ عَظَّمَ اللَّهُ حُرْمَتَهُ عَلَى الْمُؤْمِنِينَ وَ أَكْمَلَ لَهُمْ فِيهِ الدِّينَ وَ تَمَّمَ عَلَيْهِمُ النِّعْمَهَ وَ جَدَّدَ لَهُمْ مَا أَخَذَ عَلَيْهِمْ مِنَ الْعَهْدِ وَ الْمِيثَاقِ».

It has been narrated from Ammar ibne Hariz that he said, "I went to see Abi Abdellah [Imam Jafar ibne Muhammad as-Sadiq] (peace be upon him) on the ۱۸th of Dhul Hijjah and found him fasting. He said to me, 'This is a great day. Allah has magnified the sacredness of this day for the true believers and perfected the religion for them and completed upon them the bounties and renewed the pledge which He had taken from ".(them (previously

Source: Misbahul Mutahajjid, Page ۷۳۷

The Day of Congratulations and Smiling

قال الرضا (علیه السلام): «... وَ هُوَ يَوْمُ التَّهْنِيَهِ يُهَنِّي بَعْضُكُمْ بَعْضاً فَإِذَا لَقِيَ الْمُؤْمِنُ أَخَاهُ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُتَمَسِّكِينَ بِوَلَايَهِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّهِ (علیهم السلام) وَ هُوَ يَوْمُ التَّبَسُّمِ فِي وُجُوهِ النَّاسِ مِنْ أَهْلِ الْإِيمَانِ.»

It has been narrated from al-Rida [Ali ibne Musa] (peace be upon him) that: "...and this is a day of congratulations and felicitations in which you should greet and congratulate one another. When a believer meets another, one should say, 'All praise belongs to Allah who has made us amongst those who hold firm to the Wilayat of the Commander of the Faithful and the A'immah (prayers be upon all of them); and this is a day of smiling at other people and those of true

".faith

Source: Iqbal al-Amal, Page ۴۶۴

Fasting on the Day of Ghadir

عَنْ أَبِی عَبْدِ اللَّهِ (علیه السلام) قَالَ: «صِیَامُ یَوْمِ غَدِیرِ خُمٍّ یَعْدِلُ صِیَامَ عُمُرِ الدُّنْیَا لَوْ عَاشَ إِنْسَانٌ ثُمَّ صَامَ مَا عَمَرَتِ الدُّنْیَا لَکَانَ لَهُ ثَوَابُ ذَلِکَ.»

It has been narrated from aAbi Abdellah [Imam Jafar ibne Muhammad as-Sadiq](peace be upon him) that: "Fasting on the Day of Ghadir is equivalent to fasting the time span of the (existence of the) entire world – meaning that if a person were to live a life of the entire existence of the world and were to fast this whole time, the reward for this fasting ".(would be equivalent to fasting (this one day of Ghadir

Source: Wasail ash-Shia, Volume ۷, Page ۳۲۴, Hadith ۴

The Eid of the Heavens

فَقَالَ الرِّضَا (علیه السلام): حَدَّثَنِی أَبِی عَنْ أَبِیهِ (علیه السلام)، قَالَ: «إِنَّ یَوْمَ الْغَدِیرِ فِی السَّمَاءِ أَشْهَرُ مِنْهُ فِی الْأَرْض»

Al-Rida [Imam Ali ibne Musa] (peace be upon him) has said, "My father related to me from his father (peace be upon them) that, 'The Day of Ghadir is more well known in the ".heavens than it is on the Earth

Source: Misbahul Mutahajjid, Page ۷۳۷

The Day of Protection

عن أمیر المومنین علی (علیه السلام): ...فَکَیْفَ بِمَنْ تَکَفَّلَ عَدَداً مِنَ الْمُؤْمِنِینَ وَ الْمُؤْمِنَاتِ وَ أَنَا ضَمِینُهُ عَلَى اللَّهِ تَعَالَى الْأَمَانَ مِنَ الْکُفْرِ وَ الْفَقْرِ

It has been narrated form Amirul Mo'minin [Ali ibn Abi Talib] (peace be upon him) that he said, "...how shall the state of that person be who has taken the responsibility upon himself for a number of the believing men and believing women (on the Day of Ghadir) since I personally have guaranteed that person protection from disbelief and poverty, in ".the presence of Allah, the Most High

p: ۶

Source: Wasail ash-Shia, Volume ۷, Page ۳۲۷

The Day of Congratulations and Felicitations

قال أمير المومنين على (عليه السلام):« عُودُوا رَحِمَكُمُ اللَّهُ بَعْدَ انْقِضَاءِ مَجْمَعِكُمْ بِالتَّوْسِعَهِ عَلَى عِيَالِكُمْ وَ الْبِرِّ بِإِخْوَانِكُمْ وَ الشُّكْرِ لِلَّهِ عَزَّ وَ جَلَّ عَلَى مَا مَنَحَكُمْ وَ أَجْمِعُوا يَجْمَعِ اللَّهُ شَمْلَكُمْ وَ تَبَارُّوا يَصِلِ اللَّهُ أُلْفَتَكُمْ وَ تَهَادَوْا نِعَمَ اللَّهِ كَمَا مَنَّاكُمْ بِالثَّوَابِ فِيهِ عَلَى أَضْعَافِ الْأَعْيَادِ قَبْلَهُ وَ بَعْدَهُ إِلَّا فِى مِثْلِه».

Imam Ali (peace be upon him) said: "When your assembly adjourns, may Allah have mercy on you, then show generosity towards your family, kindness to your brethren, and gratitude to Allah for what He has bestowed upon you. Come together that Allah may unite you, do good to one another that Allah may increase your mutual love; and congratulate one another for Allah's favour as He has given you the good tidings of a reward many times greater than previous or future Eids, except an Eid like it when Eid .[falls on a Friday

Source: Biharul Anwar, Volume ۹۷, Page ۱۱۷

An Incomparable Eid

قال أمير المومنين على (عليه السلام): إِنَّ هَذَا يَوْمٌ عَظِيمُ الشَّأْنِ فِيهِ وَقَعَ الْفَرَجُ وَ رُفِعَتِ الدَّرَجُ وَ وَضَحَتِ الْحُجَجُ وَ هُوَ يَوْمُ الْإِيضَاحِ وَ الْإِفْصَاحِ عَنِ الْمَقَامِ الصُّرَاحِ وَ يَوْمُ كَمَالِ الدِّينِ وَ يَوْمُ الْعَهْدِ الْمَعْهُود

Imam Ali (peace be upon him) has said, "Surely this is a highly recognized day, on it the succor was brought, and the station (of the one who was worthy of it) was elevated, and the proofs (of Allah) were made manifest. This is the day when from a pure station, words were clearly and straightforwardly stated, and this is the day of the completion of the ..."religion and the (day) when the promise and pact were taken

p: ۷

Source: Biharul Anwar, Volume ۹۷, Page ۱۱۶

The Prophet and the Wilayat of Ali

عَنْ أَبِی سَعِیدٍ قَالَ: لَمَّا كَانَ یَوْمُ غَدِیرِ خُمٍّ أَمَرَ رَسُولُ اللَّهِ ص مُنَادِیاً فَنَادَى الصَّلَاهَ جَامِعَهً فَأَخَذَ بِیَدِ عَلِیٍّ (علیه السلام) وَ قَالَ اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِیٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالاهُ وَ عَادِ مَنْ عَادَاه

It has been narrated from Abi Sa'id that: "When the day of Ghadir Khumm came, the Messenger of Allah (blessings of Allah be upon him and his family) commanded the caller to call out, 'Gather for the Salat. Then he took Ali (peace be upon him) by the hand and :said

.O' Allah! Whomsoever I am his master, this Ali is also his master

O' Allah! Be a friend to that person who is a friend to him, and be an enemy to that person "'.who is an enemy to him

Source: Biharul Anwar, Volume ۳۷, Page ۱۱۲, hadith ۴

The Eid of the Caliphate and Wilayat

رَوَى زِیَادُ بْنُ مُحَمَّد قَالَ دَخَلْتُ عَلَى أَبِی عَبْدِ اللَّهِ (علیه السلام) فَقُلْتُ: لِلْمُسْلِمِینَ عِیدٌ غَیْرُ یَوْمِ الْجُمُعَهِ وَ الْفِطْرِ وَ الْأَضْحَى؟ قَالَ: نَعَمْ، الْیَوْمُ الَّذِی نَصَبَ فِیهِ رَسُولُ اللَّهِ (صلی الله علیه و آله) أَمِیرَ الْمُؤْمِنِینَ (علیه السلام).

It has been narrated from Ziyad ibne Muhammad that he said, "I went to see Abu Abdellah Jafar ibne Muhammad Sadiq (peace be upon him) and said to him, "Do the ?"Muslims have an Eid other than the day of Jumuah and al-Fitr and al-Adha

The Imam (peace be upon him) replied to me, "Yes, the day which the Messenger of Allah (blessings of Allah be upon him and his family) appointed Amirul Mo'minin (peace be upon ".[him) [as the leader of the Ummah after him

p: ۸

:Source

Misbahul mujtahajjid, page ٧٣۶

The Day of Praising Allah

قال الرضا (علیه السلام): وَ مَنْ زَارَ فِیهِ مُؤْمِناً أَدْخَلَ اللَّهُ قَبْرَهُ سَبْعِینَ نُوراً وَ وَسَّعَ فِی قَبْرِهِ وَ یَزُورُ قَبْرَهُ کُلَّ یَوْمٍ سَبْعُونَ أَلْفَ مَلَکٍ وَ یُبَشِّرُونَهُ بِالْجَنَّه

Imam Al ibne Musa al-Rida (peace be upon him) has said: "Allah will grant a person who visits a true believer on it (the Day of Eid alghadir) seventy types of Divine Light in his grave and will expand his grave. Every day, ٧٠,٠٠٠ Angels will visit him in the grave and ".they will grant him the glad tidings of Paradise

Source: Iqbal al-Amal, Page ٧٧٨

The best Eid of the Ummah

قَالَ رَسُولُ اللَّهِ (صلی الله علیه و آله): «یَوْمَ غَدِیرِ خُمٍّ أَفْضَلُ أَعْیَادِ أُمَّتِی وَ هُوَ الْیَوْمُ الَّذِی أَمَرَنِی اللَّهُ تَعَالَی ذِکْرُهُ فِیهِ بِنَصْبِ أَخِی عَلِیِّ بْنِ أَبِی طَالِبٍ (علیه السلام) عَلَماً لِأُمَّتِی یَهْتَدُونَ بِهِ مِنْ بَعْدِی وَ هُوَ الْیَوْمُ الَّذِی أَکْمَلَ اللَّهُ فِیهِ الدِّینَ وَ أَتَمَّ عَلَی أُمَّتِی فِیهِ النِّعْمَهَ وَ رَضِیَ لَهُمُ الْإِسْلَامَ دِیناً».

The Messenger of Allah (blessings of Allah be upon him and his family) has said: "The day of Ghadir Khumm is the best Eid of my nation. It is the day on which Allah, the High, ordered me to mention the appointment of my brother, Ali ibne Abi Talib as the flag and standard of my nation. People shall be guided by him after me and this is the day in which Allah completed the religion and perfected the bounties upon my nation and on which He ".was pleased with Islam as their religion

p: ٩

:Source

Al-Amali of as- Saduq, page ١٢٥, hadith ٨

The Day of Visiting and Doing Good

قَالَ أبو عبـد الله (عليه السـلام): يَنْبَغِى لَكُمْ أَنْ تَتَقَرَّبُوا إِلَى اللَّهِ تَعَالَى بِالْبِرِّ وَ الصَّوْمِ وَ الصَّلَاهِ وَ صِلَهِ الرَّحِمِ وَ صِلَهِ الْإِخْوَانِ فَإِنَّ الْأَنْبِيَاءَ (عليهم السلام) كَانُوا إِذَا أَقَامُوا أَوْصِيَاءَهُمْ فَعَلُوا ذَلِكَ وَ أَمَرُوا بِهِ

Imam as-Sadiq [Jafar ibne Muhammad] (peace be upon him) has said, “It is advisable for you (on the day of Ghadir) to become close to Allah, the Most High, through good deeds, fasting, prayers, establishing (and maintaining) family ties and establishing ties between (your) brothers. The Prophets (peace be upon all of them) did the same thing when they ”.appointed their successors, and also advised them to act similarly

Source: Misbahul Mutahajjid, Page ٧٣٦

The Day of Joy and Happiness

قَالَ أبو عبد الله (عليه السلام): إِنَّهُ يَوْمُ عِيدٍ وَ فَرَحٍ وَ سُرُورٍ وَ يَوْمُ صَوْمٍ شُكْراً لِلَّهِ تَعَالَى

Abu Abdellah [Imam Jafar ibne Muhammad as-Sadiq] (peace be upon him) has said: “Surely this day [١٨th of Dhul Hijjah] is a day of festivity, joy and happiness and it is a day ”.of fasting as a sign of thanks to Allah, the Most High

Source: Wasail ash-Shia, Volume ٧, Page ٣٢٦, hadith ١٠

Salat on the Day of Ghadir

عَنْ أَبِى عَبْدِ اللَّهِ (عليه السلام) قَالَ: وَ مَنْ صَلَّى فِيهِ رَكْعَتَيْنِ أَيَّ وَقْتٍ شَاءَ وَ أَفْضَلُهُ قُرْبَ الزَّوَالِ وَ هِيَ السَّاعَهُ الَّتِى أُقِيمَ فِيهَا أَمِيرُ الْمُؤْمِنِينَ بِغَدِيرِ خُمٍّ عَلَماً لِلنَّاس و ... كَانَ كَمَن حَضَر ذَلك اليومَ

p: ١٠

It has been narrated from Abi Abdellah [Imam Jafar ibne Muhammad as-Sadiq] (peace be upon him) that: "A person who performs a two Rakat Salat any time he wishes (during the Day of ۱۸th of Dhul Hijjah), though it is best that this (salat) be performed as close to the time of Zawwal (mid-day when the sun begins its decline; this is when the time for Salat e Zuhr beings) as possible because this is the time at which Amirul Mominin (peace be upon him) was appointed at Ghadir Khumm as the flag of the people and … (the reward for this (…"Salat) is as if the person had been present on the Day (of Ghadir Khumm

Source: Wasail ash-Shia, Volume ۵, Page ۲۲۵, Hadith ۲

A Very Beneficial Eid

قال الصادق (علیه السلام) : وَ اللَّهِ لَوْ عَرَفَ النَّاسُ فَضْلَ هَذَا الْيَوْمِ بِحَقِيقَتِهِ لَصَافَحَتْهُمُ الْمَلَائِكَةُ فِی كُلِّ يَوْمٍ عَشْرَ مَرَّاتٍ وَ لَوْ لَا أَنِّی أَكْرَهُ التَّطْوِيلَ لَذَكَرْتُ مِنْ فَضْلِ هَذَا الْيَوْمِ وَ مَا أَعْطَاهُ اللَّهُ مَنْ عَرَفَهُ مَا لَا يُحْصَی بِعَدَد

As-Sadiq [Imam Jafar ibne Muhammad] (peace be upon him) has said, "I swear by Allah that if people knew the true greatness of this day, the Angels would shake hands with them ten times every day … and Allah would grant a person who recognizes (the ".greatness of this day) what can not be enumerated

Source: Misbahul Mutahajjid, Page ۷۳۷

The Day of Gifts

عن أمير المومنين علی (علیه السلام): … وَ إِذَا تَلَاقَيْتُمْ فَتَصَافَحُوا بِالتَّسْلِيمِ وَ تَهَانَوُا النِّعْمَةَ فِی هَذَا الْيَوْمِ وَ لْيُبَلِّغِ الْحَاضِرُ الْغَائِبَ وَ الشَّاهِدُ الْبَائِنَ وَ لْيَعُدِ الْغَنِيُّ عَلَی الْفَقِيرِ وَ الْقَوِيُّ عَلَی الضَّعِيفِ أَمَرَنِی رَسُولُ اللَّهِ (صلی الله علیه و آله) بِذَلِك

p: ۱۱

It has been narrated from Amirul Mo'minin [Ali ibne Abi Talib] (peace be upon him) that he said, "…when you meet each other (on the Day of Eid Ghadir), shake hands with one another with greetings (of peace) and exchange gifts on this day and let those who are present convey this to those who are not, and let the rich person give something to the poor, and the powerful one to the weak, as the Messenger of Allah (blessings of Allah be upon him and his family) commanded me to (also) do this."

Source: Wasail ash-Shia, Volume ۷, Page ۳۲۷

The Day of the Message and the Wilayat

قَالَ رسول الله (صلى الله عليه و آله): «يَا مَعْشَرَ الْمُسْلِمِينَ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ أُوصِى مَنْ آمَنَ بِى وَ صَدَّقَنِى بِوَلَايَهِ عَلِيٍّ، ألا إنَّ وَلَايَهَ عَلِيٍّ وَلَايَتِى وَ وَلَايَتِى وَلَايَهُ رَبِّى عَهْداً عَهَّدَهُ إِلَيَّ رَبِّى وَ أَمَرَنِى أَنْ أُبَلِّغَكُمُوه».

The Messenger of Allah (blessings of Allah be upon him and his family) has said, "O' assembly of Muslims – those who are present must convey the following to those who are not, "I advise the person who believes in me and has confirmed me (as being the final Prophet) to accept the Wilayat (mastership of Ali). Now surely the mastership of Ali is my mastership, and my mastership is the mastership of my Lord. This is a pledge from my Lord which He commanded me to convey to all of you."

Source: Biharul Anwar, Volume ۳۷, Page ۱۳۱, Hadith ۳۵

The Day of the Cry of Despair of Shaitan

p: ۱۲

عَنْ جعفر عَنْ أَبيه (عَلَيْهِمَا السَّلَام): إِنَّ إِبْلِيسَ عَدُوَّ اللَّهِ رَنَّ أَرْبَعَ رَنَّاتٍ: يَوْمَ لُعِنَ، وَ يَوْمَ أُهْبِطَ إِلَى الْأَرْضِ، وَ يَوْمَ بُعِثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ يَوْمَ الْغَدِيرِ

It has been narrated from Jafar [Imam Jafar ibne Muhammad as- Sadiq] (peace be upon him) from his father [Imam Muhammad ibne al-Baqir] (peace be upon him) that: "Iblis, the enemy of Allah, cried out (in hopelessness) four times: The day when he was cursed (by Allah); the day when he was sent down to the Earth; the day when the Prophet (blessings of Allah be upon him and his family) was officially appointed (to convey the message on Earth); and on the Day of Ghadir."

Source: Qurbul Isnad, Page ۱۰

The Day of Feeding Others

قال أبو عبد الله (عليه السلام): «.... وَ إِنَّهُ الْيَوْمُ الَّذِى أَقَامَ رَسُولُ اللَّهِ صلى الله عليه و آله) عَلِيّاً لِلنَّاسِ عَلَماً وَ أَبَانَ فِيهِ فَضْلَهُ وَ وَصِيَّهُ فَصَامَ شُكْراً لِلَّهِ تَبَارَكَ وَ تَعَالَى ذَلِكَ الْيَوْمِ وَ إِنَّهُ لَيَوْمُ صِيَامٍ وَ قِيَامٍ وَ إِطْعَامٍ وَ صِلَهِ الْإِخْوَانِ وَ فِيهِ مَرَضَاتُ الرَّحْمَنِ وَ مَرْغَمَهُ الشَّيْطَان».

Abu Abdellah [Imam Jafar ibne Muhammad as-Sadiq] (peace be upon him) has said, "... and surely this is the day when the Messenger of Allah (blessings of Allah be upon him and his family) appointed Ali (peace be upon him) as the flag for the people and made known his greatness and successorship; and he fasted on this day as a sign of thanks to Allah, the Glorious and Noble. This day should be taken as one of fasting, feeding others, establishing ties with brothers (in faith), and on this day is the pleasure of the Most Merciful (al-Rahman) and the rubbing in the dust (humiliation) of the face of Shaitan."

p: ۱۳

Source: Wasail ash-Shia, Volume ۷, Page ۳۲۸, hadith ۱۲

One of the Four Divinely Appointed Eids

قال الصادق (عليه السلام) : إِذَا كَانَ يَوْمُ الْقِيَامَهِ زُفَّتْ أَرْبَعَهُ أَيَّامٍ إِلَى اللَّهِ كَمَا تُزَفُّ الْعَرُوسُ إِلَى خِدْرِهَا. يَوْمُ الْفِطْرِ وَ يَوْمُ الْأَضْحَى وَ يَوْمُ الْجُمُعَهِ وَ يَوْمُ الْغَدِير

Abu Abdellah [Imam Jafar ibne Muhammad as-Sadiq] (peace be upon him) has said, "When the Day of Judgement comes about, four days shall hasten towards Allah, the Noble and Grand, just as a bride hastens towards her bridal chamber: the day of al-Fitr, ".the day of al-Adha, the day of al-Jumuah, and the day of Ghadir Khumm

Source: Iqbal of Sayyid Ibne Tawus, Page ۴۶۶

A Luminous Eid

قال الرضا (عليه السلام): إِنَّ يَوْمَ الْغَدِيرِ بَيْنَ الْأَضْحَى وَ الْفِطْرِ وَ الْجُمُعَهِ كَالْقَمَرِ بَيْنَ الْكَوَاكِب

Al-Rida [Imam Ali ibne Musa] (peace be upon him) has said, "The Day of Ghadir, in comparison to the Eids of al-Fitr, al-Adha and the day of Jumuah, is like the moon in ".relation to the rest of the planets

Source: Iqbal of Sayyid Ibne Tawus, Page ۴۶۶

A Day of Greeting and Disavowal

رَوَى الْحَسَنُ بْنُ رَاشِدٍ عَنْ أَبِى عَبْدِ اللَّهِ (عليه السلام): قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ لِلْمُسْلِمِينَ عِيدٌ غَيْرُ الْعِيدَيْنِ. قَالَ: نَعَمْ، يَا حَسَنُ! أَعْظَمُهَا وَ أَشْرَفُهَا. قَالَ: قُلْتُ لَهُ. وَ أَىُّ يَوْمٍ هُوَ؟ قَالَ يَوْمٌ نُصِبَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فِيهِ عَلَماً لِلنَّاسِ. قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ مَا يَنْبَغِى لَنَا أَنْ نَصْنَعَ فِيهِ. قَالَ تَصُومُهُ يَا حَسَنُ! وَ تُكْثِرُ الصَّلَاهَ عَلَى مُحَمَّدٍ وَ آلِهِ فِيهِ وَ تَتَبَرَّأُ إِلَى اللَّهِ مِمَّنْ ظَلَمَهُم

p: ۱۴

It has been narrated from Hasan ibne Rashid from Abi Abdellah [Imam Jafar ibne Muhammad as-Sadiq] (peace be upon him) that he said, “May I be sacrificed for you! Do the Muslims have a festivity other than the two Eid celebrations?” The Imam (peace be upon him) replied, “Yes O’ Hasan! (There is one) greater than these two and much worthier than them.” The companion replied, “And what day is that?” The Imam said, “The day upon which Amirul Mominin [Ali ibne Abi Talib] (peace be upon him) was appointed as the flag (of guidance) for the people.” The companion then asked, “May I be sacrificed for you! And what should we do (on this day)?” The Imam replied, “You should fast on it, O’ Hasan, and recite many prayers upon Muhammad and his family and disavow yourself towards Allah from all of those who oppressed them; surely the Prophets (of the past) also commanded their successors to consider the day of their appointment a day of “.celebration and Eid

Source: Misbahul Mutahajjid, Page ۶۸

The Day of Doing Good to Others

قَالَ أبو عبد الله (عليه السلام): .... وَ لَدِرْهَمٌ فِيهِ بِأَلْفِ دِرْهَمٍ لِإِخْوَانِكَ الْعَارِفِينَ فَأَفْضِلْ عَلَى إِخْوَانِكَ فِي هَذَا الْيَوْمِ وَ سُرَّ فِيهِ كُلَّ مُؤْمِنٍ وَ مُؤْمِنَه

It has been narrated from as-Sadiq [Imam Jafar ibne Muhammad] (peace be upon him) that he said, “...giving one dirham to a brother in faith and who has cognizance (of the greatness and importance of the day of Ghadir) is equal to giving ۱,۰۰۰ dirham (at any other time). Therefore on this day, give to your brothers and make all of the believing “.men and believing women happy and delighted

p: ۱۵

Source: Misbahul Mutahajjid, Page ۷۳۷

The Day of Thanks and Happiness

قَالَ أبو عبد الله (عليه السلام): «.... هُوَ يَوْمُ عِبَادَةٍ وَ صَلَاةٍ وَ شُكْرٍ لِلَّهِ [تَعَالَى] وَ حَمْدٍ لَهُ وَ سُرُورٍ لِمَا مَنَّ اللَّهُ بِهِ عَلَيْكُمْ مِنْ وَلَايَتِنَا وَ إِنِّى أُحِبُّ لَكُمْ أَنْ تَصُومُوه».

Abu Abdellah [Imam Jafar ibne Muhammad as-Sadiq] (peace be upon him) has said: "... this is the day (۱۸th of Dhul hijjah) of worship and prayers and thanks to Allah and His praise, and is a day of happiness due to the obligation which Allah has laid upon all of you ".in regards to our (the Ahlul Bait's) Wilayat, and surely I love to see you fast on this day

Source: Wasail ash-Shia, Volume ۷, Page ۳۲۸, Hadith ۱۳

The Great Eid of Allah

قال الصادق (عليه السلام) : «هُوَ عِيدُ اللَّهِ الْأَكْبَرُ وَ مَا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيّاً قَطُّ إِلَّا وَ تَعَيَّدَ فِى هَذَا الْيَوْمِ وَ عَرَفَ حُرْمَتَهُ وَ اسْمُهُ فِى السَّمَاءِ يَوْمُ الْعَهْدِ الْمَعْهُودِ وَ فِى الْأَرْضِ يَوْمُ الْمِيثَاقِ الْمَأْخُوذِ وَ الْجَمْعِ الْمَشْهُود».

It has been narrated from as-Sadiq [Imam Jafar ibne Muhammad] (peace be upon him) that he said, "This is the greatest Eid of Allah, and every Prophet appointed by Allah celebrated this day as an Eid, and knew the sanctity of this day. The name of this day in the heavens is the Day of the Allegiance and Well-Known Pact, and on the Earth this Day is known as the Day of the Promise which is taken and the Day of the Gathering of those ".(who witnessed (the event

p: ۱۶

Source: Wasail ash- shia, volume ۵, page ۲۲۴, Hadith ۱

Wilayat and Tawhid

قَالَ رَسُولُ اللَّهِ (صلى الله عليه و آله): وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ وَلَايَةُ اللَّهِ وَ حُبُّهُ عِبَادَةُ اللَّهِ وَ اتِّبَاعُهُ فَرِيضَةُ اللَّهِ وَ أَوْلِيَاؤُهُ أَوْلِيَاءُ اللَّهِ وَ أَعْدَاؤُهُ أَعْدَاءُ اللَّهِ وَ حَرْبُهُ حَرْبُ اللَّهِ وَ سِلْمُهُ سِلْمُ اللَّهِ عَزَّ وَ جَلَّ

The Messenger of Allah (blessings of Allah be upon him and his family) has said, "The Wilayat of Ali ibne Abi Talib is the Wilayat of Allah; love for him (Ali) is worship of Allah; following him (Ali) is an obligatory act from Allah; his friends are the friends of Allah and his enemies are the enemies of Allah; fighting with him is (like) fighting against Allah; and making peace with him is (like) making peace with Allah, the Noble and Grand."

Source: Al-Ama'li of as-Saduq, Page ۳۲

Quran and Ghadir

Quranic verses

۱-(O Messenger! deliver what bas been revealed to you from your Lord, and if you do it not, then you have not delivered His message, and Allah will protect you from the people).[۱]

Historians mention that this verse was revealed to the Prophet (a.s.) in the Ghadeer Khum[۲]

[۱] Qur'an, ۵:۶۷.

[۲] Tareekh Baghdad, vol. ۸ p. ۲۹۰, Asbab an-Nuzool by al-Wahidi, p. ۱۵۰, ar-Razi in his Tafsir, vol. ۴ p. ۴۰۱, Majma' al-Bayan by at-Tabarsi, vol. ۲ p. ۱۵۲, ad-Durr al-Mantur, vol. ۶ p. ۱۱۷.

****

۲-On the eternal day of Hajat Alveda, this verse was revealed to the Prophet (a.s.), (This day I have perfected for you your religion and completed My favor on you and chosen for you Islam as a religion).[۱]

p: ۱۷

The religion was perfected and the great favor was completed to the nation by announcing the guardianship of Imam Ali (a.s.), the pioneer of the truth and justice in .Islam

.Qur'an, ۵:۳ [۱]

****

One demanding, demanded the chastisement which must fall)[۱]; about ۲۲ of famous)-۳ sunni narraters as well as unfamous ones have narated that this verse was revealed at Qadir day about a man who asked the prophet that if what you have declared to us about Wellayat and Imamate of Ali bin Abitalib is Allah's revelation then ask Allah about a chastisement for me. The prophet (s.a.w.) said : "yes it is explicitely revealed by Allah ...about Imam Ali(pbuh). And the chastisement was sent to him

.Quran, ۷۰:۰۱ [۱]

Quranic texts regarding Qadir

Verses of Ghadir are a part of the Quranic texts that considered Ali and the Prophet's household (peace be upon them). Particular books discussing the Quranic and prophetic texts regarding the Prophet's household were compiled by late and current Sunni and Shiite authors and exegesists. In this regard, we mention Al-Hafiz Abu Na'eem Alisfahani's Ma Nazala Fi Ali Minel Qurani (Quranic Verses respecting Ali), An-Nisa'i's .(Khassaisu Amiril-Muminin Ali (Specifications of Ali Amirul Muminin

These two books are well known and printed. The two volumed At-Tabari's Al-Wilaya is also mentioned, but it has not been printed yet. Throughout discussing the three Quranic texts of Ghadir, there is firm relation to the Prophet's sermons during the Farewell Pilgrimage. These texts are God's sayings: (O Apostle! Deliver what had been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people,) (This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion) and (One demanding, demanded the chastisement (.which must fall

p: ۱۸

Hence, it becomes necessary to discuss these six sermons as well, since they contained the Prophet's instructing his nation to follow the two weighty things; the Quran and his household, after him, and the good tidings he carried to his nation in sermon of Arafat, that Allah; the Exalted, solved the question of leadership and elected those twelve divine .(imams (peace be upon them

Moreover, it seems essential to discuss the relation between the Prophet (peace be upon him and his family) and the Quraishi chiefs pertaining to the coming leadership of his household. One may refer to Ghadirestan site at: www.ghadirestan.com/en in order for .reading the book of " Ayatol qadir " and the explanation of the verses of Ghadir

Quality of God's revelation on Ghadir day

After Holy Prophet Muhammad's (peace be upon him and his household) last Pilgrimage to Mecca, when they arrived to a pond called Ghadir Khom, Gabriel brought him a revelation: " Deliver that Ali is the commander and the leader of Muslims ". "Tell them that ".it is an obligation to follow him and his ١١ descendants

;Gabriel wanted Muhammad to carry out a fundamental mission

Neither Muhammad's ٢٣ years of prophecy was going to be continued anymore nor was it going to be sterile, explanation of Divine rules was not completed yet and Muslims' need .for a leader was undoubtedly necessary

Therefore Prophet Muhammad announced that Ali is the only leader; so that Muslims' .unity was guaranteed and protected against enemies

Prophet's mission was perfectly performed not in a simple way but in an eminent manner; there was a crowd of ١٢٠ thousand Muslims addressed by a unique Preacher in one of his most conspicuous speeches; a speech whose greatness was never seen before in speeches of other prophets proclaiming their successors. The holy Prophet Muhammad, due to the Allah's order, nominated this day as the greatest festival of Muslims. This day ".in the history of Islam is known as "Eide Ghadir Khom

p: ١٩

After a short while- ۷۰ days after this declaration- however, hypocrites organized a conspiracy against Ali (PBUH) and did not admit him. It was the darkest day in the history of Islam which left no delight of that remarkable day. Hypocrites forced people to cooperate and declined the best Divine leader, not letting him govern and conduct Muslims affairs for a period of ۲۵ years. Therefore his right, or it is better to say human .right of benefitting his government, was ignored

Ghadir in Quran

Ten years after the migration, the Messenger of Allah ordered to his close followers to call all the people in different places to join him in his last pilgrimage. On this pilgrimage he .taught them how to perform the Hajj ceremony in a correct form

This was the first time that the Muslims, with this magnitude, gathered in one place in the presence of their leader, the Messenger of Allah. On his way to Mecca, more than seventy thousand people followed Prophet (p.b.u.h). Hazrat Ali (p.b.u.h.) who was in Yemen was .asked to complete his work and join the prophet in Mecca

The prophet reached Mecca on Sunday, the ۴th of zilhajj ۱۰ A.H with more than one hundred thousands of Muslims. Soon after his arrival, Ali, who hastened back from .Yemen, ahead of his men, joined the prophet

Revelation of Verse ۵:۶۷

On the ۱۸th of Zil-Hajjah, after completing his last pilgrimage (Hajjatul- Wida), Prophet was leaving Mecca toward Medina, where he and the crowd of people reached to a place called Ghadir Khum (which is close to today's Juhfah). It was a place where people from different provinces should say Good bye to each other and take different routes for their :home. In this place, the following verse was revealed

p: ۲۰

O Apostle! Deliver what has been revealed to you/rom your God; and if you don't do it," you have not delivered His message (at all); and Allah will protect you/rom the people on " .((Quran ۵:۶۷

Some of Sunni references confirm that the revelation of the above verse of Quran was :right before the speech of Prophet in Ghadir Khum

Tafsir Kabir, by Fakhr -e-Razi, under commentary of verse ۵:۶۷, vol: ۱۲, pp ۴۹-۵۰, (۱) .narrated on the authorities of Ibn Abbas, al-Bara Ibn Azib, and Mohammad Ibn Ali

Asbab al-Nuzool, by Wahidi, p۵۰, narrated on the authorities of Atiyyah and Abu Sa'id (۲) .Khudri

Nuzul al-Quran, by Hafiz Abu Nu'aym narrated on the authorities Abu Sa'id Khudri and (۳) (Abu Rafi

The last sentence in the above verse indicates that the Prophet was mindful of the reaction of his people in delivering that message, but, Allah informs him to not worry, .since He will protect His Messenger from people

The Speech

Upon receiving the verse, the Prophet stopped on that place (the pond of Khum) which was extremely hot. Then he asked all people who have been ahead in the way, to come back. He also waited until all pilgrims who were behind, arrived and gathered. He ordered Salman (RA) to use rocks and camel toolings to make a pulpit (minbar), so that he could make his announcement. It was around noon time, and due to the extreme heat in that valley, people were wrapping their robes around their feet and legs, and were sitting .around the pulpit, on the hot rocks

p: ۲۱

On this day the Messenger of Allah spent approximately five hours in this place; three hours of which he was on the pulpit. He recited nearly one hundred verses from The Glorious Quran, and for seventy three times reminded and warned people of their deeds and future. Then he gave them a long speech which has been widely narrated by the .Sunni traditions

In part of the speech the Messenger of Allah referred to a verse of the holy Quran, and said: "Do not I have more right over the believers than what they have over themselves?" People cried and answered: "Yes, ٠' Messenger of God." Then Prophet held up the hand of Ali and said: "Whoever I am his leader (Mawla), Ali is his leader (Mawla). ٠' God, love those ."who love him, and be enemy to those who are enemy to him

:Some of the Sunni references

Sahih Tirmidhi, vol: ٢, p.٢٩٨, vol: ٥, p.٦٣ (١)

Sunan Ibn Maja, vol: ١, pp ١٢, ٤٣ (٢)

Khasa'is, by Nisa'i, pp ٤, ٢١ (٣)

Revelation of Verse ٥:٣

:Soon after the Prophet finished his speech, the following verse of Holy was revealed

Today I have perfected your religion, and completed my bounty upon you, and I was" satisfied that Islam be your religion." (Quran ٥:٣) Some of Sunni references which mentioned the revelation of the above verse of Quran in Ghadir Khum after the speech of :the Prophet are

. Al-Durr al-Manthur, by Hafiz Jalaluddin Suyuti, vol: ٣, p١٩ (١)

p: ٢٢

Tarikh, by Khatib al-Baghdadi, vol: ۸, pp ۲۹۰ ,۵۹۶ (۲)

Manaqeb, by Ibn Maghazali, p ۱۹ (۳)

The above verse clearly indicates that Islam without clearing up matter of leadership after Prophet was not complete, and completion of religion was due to announcement of .Prophet's immediate successor

Allegiance of People with Imam Ali (a.s) in Ghadir Celebration

After announcing the leadership of Ali (a.s), Prophet descended from the platform, wiped the sweat from his forehead, took a deep breath, stood still for a moment, and commanded the Muslims to , "Make allegiance to my brother and successor; congratulate "him on his Divine appointment. He is Imam and Amir-ulMumineen

Omar Ibn Khatab was the first to congratulate Ali (p.b.u.h.) and to acknowledge him as '.Master of all Believers

Saying: "Bakhin bakhin laka ibne Abi Talib Asbahta Mawlayee Wa Mawla Kulla Momineen "wa Mominaatin

Greetings be to you ، son of Abu' Talib! You have dawned as my Leader and the Leader " ."of all faithful men and women

After the men, all the women came to congratulate Ali. At the conclusion of this appointment ceremony, the Holy Prophet asked the congregation, 'Have I not truly and "?faithfully delivered to you the Message

And they answered, "Yes, verily Yes." Then the Prophet said, "Go now, and those who have been present here today should repeat, and convey to those who are absent all that ."they have seen and heard

The Number of People in Ghadir Khum

It was Allah's will that a huge population associated with this tradition via the tongues of narrators and over the times, so that there is a standing proof for the guiding Imam. Allah ordered His Prophet to notify people at a time of crowded populous, so that all become

.the narrators of the tradition, while they exceeded one hundred thousand people

p: ۲۳

Narrated by Zaid Ibn Arqam, Abu al- Tufail said: "۱ heard it from the Messenger of Allah, and there was no one (there) unless he saw the prophet with his eyes and heard him with ."his ears

:Sunni reference

;I) al-Khasa'is, by Nisa'i, p۲۱)

:It is also narrated that

The Messenger of Allah called at the loudest of his voice." Sunni reference: Manaqib al-" Kharizmi, by al-Kharizmi, p۹۴. "There were with the Messenger, the companions, Arabs, residents around Mecca and Medina one hundred and twenty thousand (۱۲۰,۰۰۰) and they are those who were present in the Farewell Pilgrimage and heard this speech." Sunni reference: Manaqib, by Ibn al-Jawzi Revelation of Verse ۷۰:۱-۳

Some Sunni commentators further claim that the first three verse of the chapter of Ma'arij (۷۰:۱-۳) was revealed when a dispute arose after Prophet Speech. It is recorded that on the day of Ghadir the Messenger of Allah summoned the people toward Ali and said: "Ali is the MA WLA of whom I am MA WLA." The news spread quickly all over urban .and rural areas

When Harith Ibn Nu'man alFahri (or Nadhr Ibn Harith according to another tradition) came to know of it, he came to the Messenger of Allah and said to him: "You commanded us to testify that there is no deity but Allah and that you are the Messenger of Allah. We obeyed you. You ordered us to perform the prayers five times a day and we obeyed. You ordered us to observe fasts during the month of Ramadhan and we obeyed. Then you commanded us to offer pilgrimage to Mecca and we obeyed. But you are not satisfied with all this and you raised your cousin, by your hand, and appointed him upon us as our master by saying" Ali is the MA WLA of whom I am MA WLA.' Is this imposition from Allah or from You?" The Prophet said: "By Allah who is the only deity! This is from Allah, the ."Mighty and the Glorious

p: ۲۴

Upon hearing this, Harith turned back and proceeded towards his camel saying: "O Allah! If what Muhammad said is correct then fling on me a stone from the sky, and subject me to severe pain and torture." He had not reached his camel when Allah, who is above all defects, flung at him a stone which struck him on his head, penetrated his body and passed out through his lower body and left him dead. It was on this occasion that Allah, :the exalted, caused to descend the following verses

A questioner questioned about the punishment to fall. For the disbelievers there is" :nothing to avert it, from Allah the God of the Ascent." (Quran ۷۰:۱-۳) Sunni references

Tafsir Tha'labi, by Is'haq Tha'labi, commentary of verse ۷۰:۱-۳ from two chains of (۱) .narrators

Noor al-Absar, by Shablanji, P. ۴ (۲)

(.Al-Fosoul al-Muhimmah, by Ibn Sabbagh al-Maliki al-Makki, P. ۲۵ Hina Lakhani (D .A.E (۳)

Ghadir in a verse of Quran

We are on the heels of the commemoration of the glorious event of Eidul Ghadir. May Allah (Glory and Greatness be to Him) make this day of celebration a great day for all of the Shia and grant us all the ability to follow in this school of thought (that of the Ahlulbayt) that aims to make us true human beings. The ethical Hadith (and verse of the Quran) for today on the occasion of Eidul Ghadir concerns the greatness of Amirul-Mo'minin Ali Ibn .(Abi Talib (peace be upon him

p: ۲۵

هو الذى أيدك بنصره و بالمومنين و ألف بين قلوبهم لو أنفقت ما فى الارض جميعا ما ألفت بين قلوبهم و لكن الله ألف بينهم

He (Allah) it is that has strengthened you (Mohammad) with His aid and with (the" company of) the believers. And (moreover) He has put affection between their hearts (the believers): now if you had spent all that is in the Earth could you have produced that (affection?? But Allah (alone) has done it..." (Surah al-Anfal, Verse ۶۲, ۶۳

:Commentary of Verse

In this verse, the Noble Quran is speaking directly to the Noble Prophet (blessings of Allah be upon him and his family) and is telling us that one of the miracles of this great personality was his ability to bring the hearts of the true believers together, and an addition, they (the true believers) have also risen up to assist the Prophet (blessing of translated as "with His aid" points to the "بنصره" Allah be upon him and his family) The word Hidden help and assistance that was given (to the Prophet (blessings of Allah be upon him and his family)) in various battles that he fought and even in other non war- time events such as the event know as Laiatul Mabit. If the help of the Divine was not present, then it is very difficult to say if the Prophet (blessings of Allah be upon him and his family) would .(have been saved (on that night

Allah (Glory and Greatness be to Him) assists the true believers – actually not all of the .believers – rather, only those believers whose hearts are united with one another

p: ۲۶

In continuation, this verse tells us that the joining of the hearts was not something that the Prophet (blessings of Allah be upon him and his family) did by himself, rather, this was .(brought about through the power of Allah (Glory and Greatness be to Him

We see that during the time of ignorance amongst the Arabs, there was a great deal of animosity for one another and this hostility was even inherited and passed down from o ne generation to the next and (even generations that came later on) would exact revenge against another tribe. Such a hatred and animosity that existed in this group of people could never be removed through the normal means at one's disposal and thus, Allah (Glory and Greatness be to Him) has said that if all that was in the Earth would be given in charity, then still the hearts of he Arabs would not have become united. Rather, it is through Allah (Glory and Greatness be to Him) that the hearts of the believers were made .into one

has appeared in the plural form," مـومنين "In this noble verse of the Quran, the word however sometimes we know that this is done for two reasons: sometimes it is done to mean the actual, complete definition of the word (thus meaning the actual plural – the believers) and sometimes this is done to show respect to one person where the plural form of a word is used (however it indicates on one person) – and in this verse, both .interpretations can be accepted

p: ۲۷

In relation to this verse of the Quran, the late Allamah Amini in his work Al-Ghadir has narrated two Hadiths one which is related from Khatib Baghdadi who is one of the most well known Scholars of the Ahl as-Sunnah, and another Hadith from al-Suyuti (another well known scholar of the Ahl as-Sunnah). Others have also related this Hadith.

قال النبی (ص):لما عرج بی رأیت علی ساق العرش مکتوبا: لا اله الا الله، محمد رسول الله ،أیدته بعلی نصرته بعلی

The Prophet (blessings of Allah be upon him and his family) has said, "When I was taken up (into the heavens on the Meraj), I saw it written on the leg of the Throne of Allah:"There is no creature or entity worthy of worship except for Allah and Muhammad is the Messenger of Allah and I have strengthened him (Muhammad) with Ali".

عن جابر عن النبی (ص):مکتوب فی باب الجنه قبل أن یخلق الله السماوات والارض بألفی سنه:لا اله الا الله محمد رسول الله أیدیه بعلی

Jabir has narrated from the Prophet (blessings of Allah be upon him and his family) that he said, "One thousand years before Allah created the heavens and the Earth, it was written on the Door of Paradise: "There is no creature or entity worthy of worship except for Allah and Mohammad is the Messenger of Allah and I have strengthened him (Mohammad) with Ali."

The Divine Throne is the point where the beginning of creation took place and Jannah (Paradise) is the end of the path – meaning that from the beginning to the end (of this universe), the entire trail or pathway is emblazoned with the name of Allah (Glory and Greatness be to Him), the Prophet (blessings of Allah be upon him and his family) and Ali (peace be upon him). This points to the fact that Ali (peace be upon him) was trained and brought up as the helper, brother, assistance, supporter and protector of the Prophet (blessings of Allah be upon him and his family). In instances where everyone else ran away, it was only Ali (peace be upon him) who stayed to defend the Prophet (blessings of Allah be upon him and his family) and the best example of this is during the battle of Uhud.

p: ۲۸

If these two(? تاييـد) and confirming (نصـرت) What is the difference between assistance words are used separate from one another (not in one sentence), then they carry the same meaning. However, when they are used together, then the meaning of confirming is in the meaning of the (نصرت) is to help one in spiritual affairs while assistance (تاييد) .physical help one gives to another person

This Hadith quoted above has a message for all of us and it tells us that Ali (peace be upon him) did not reach to the rank that he possessed for nothing. Rather, through his helping the religion of the Prophet (blessings of Allah be upon him and his family), he reached to .that grand rank

Helping the religion of the Prophet (blessings of Allah be upon him and his family) is not achieved through merely holding gatherings (majalis) to commemorate joyous occasions in the Islamic calendar nor is it achieved through simply reciting poems (in praise of the Ahlulbayt) nor even going for Ziyarat (to their sacred shrines). Rather, that person who claims to be of the Tashayya (Shia), must traverse upon the path of being a fighter for the religion especially during our resent time where various types of attacks have been leveled against the Shia and those things which the Shia hold to be sacred. Of course, these enmities against the Shia clearly show that the spread of the teachings of the Ahl al-Bait (peace be upon all of them) and the Shia beliefs are on the increase and thus, .these enemies have thus risen up against us and the beliefs

p: ۲۹

Of the proofs of the truthfulness of the Shia beliefs is that all of the sources and references of the beliefs of the Shia can also be found within the books of the Ahl as-Sunnah. In addition, all of the spiritual greatness that has been recorded about the Ahlulbayt (peace be upon all of them) have also been mentioned in their books.

When it comes to defending the issue of Wilayah and the teachings of the Ahlulbayt (peace be upon all of them), we must do so with logic and related proofs and we must continue forth with such discussions with a cool head and with complete control of our entire presence.

It is our hope that Insha-Allah, we too are able to be living examples of "أيده ينصره" and that we too are able to assist the school of the Ahlulbayt (peace be upon all of them).

and all praise belongs to Allah, Lord of the Worlds, only the mistakes are mine. (Tr...)

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Aamal of Ghadir Day

General Aamal

(۱) Have a Ghusl (bath), put on new or clean clothes and apply perfume

(۲) Observe fast. (Fasting on the Day of Ghadir is equivalent to fasting the time span of the (existence of the) entire world)

(۳) Recite Ziarats of Imam Ali ibne Abi Talib (as)

(i) Special Ghadir Ziarat

(ii) Ziarat Ameenallah

(iii) Ziarat Mut'laqah

(۴) Recite Dua'a Nudbah (which you can find it in this software)

p: ۳۰

:At the time of meeting with the brothers-in-faith say the following (۵)

الْحَمْدُ لِلَّهِ الَّذِی جَعَلَنَا مِنَ الْمُتَمَسِّکِینَ بِوَلَایَهِ أَمِیرِ الْمُؤْمِنِینَ وَ الْأَئِمَّهِ (علیهم السلام)

Praise be to Allah, who blessed us to be among -those who cling and hold to the "Wilayaat" (love, friendship and authority) of Ameer Al Momineen and all the Imams, .peace be on them all

ALH'AMDU LILLAAHILLAD'EE JA-A'LANAA MINAL MUTAMASSIKEENA BIWILAAYATI AMEERIL MOOMINEENA WAL A-IMMATI A'LAYHIMUS SALAAM

:Recite the following ۱۰۰ times (۶)

اَلْحَمْدُ لِلَّهِ الَّذِیْ جَعَلَ کَمَالَ دِیْنِهِ وَ تَمَامَ نِعْمَتِهِ بِوَلَایَهِ أَمِیرِ الْمُؤْمِنِینَ عَلِیِّ بْنِ أَبِی طَالِبٍ (علیه السلام)

Praise be to Allah, who had perfected His religion and completed His favour with the .establishment of Ali ibn Abi Talib's authority, peace be on him

Transliteration: ALH'AMDU LILLAAHILLAD'EE JA-A'LA KAMAALA DEENIHI WA TAMAAMA NIA'-MATIHI BIWALAAYATI AMEERIL MOOMINEENA ALIYYIBNA ABEE T'AALIB A'LAYHISSALAAM

Prayer of Ghadir Day ۱

Instruction of the Prayer

:Pray a ۲-Raka't Salaat. before or near noon time , as under

In the first Rakat recite Sura Qadr after Sura Fatihah in the second Rakat recite Sura Ikhlass after Sura Fatihah. After Salaam, go into Sajdah and say ۱۰۰ times: 'SHUKRAN :LILLAAH ' Then sit and recite the following dua'a

اللّهُمَّ انِّی أَسْأَلُکَ بِأَنَّ لَکَ الْحَمْدُ وَحْدَکَ لا شَرِیکَ لَکَ، وَ أَنَّکَ واحِدٌ أَحَدٌ صَمَدٌ، لَمْ تَلِدْ وَ لَمْ تُولَدْ وَ لَمْ یَکُنْ لَکَ کُفُواً أَحَدٌ، وَ أَنَّ مُحَمَّداً عَبْدُکَ وَ رَسُولُکَ صَلَواتُکَ عَلَیْهِ وَ آلِهِ.

O Allah I beseech Thee (alone), because, verily, to Thee belongs (all) praise; Thou art Single, has no partner, One, Unique, eternally besought Independent, neither begets, nor begotten, and there is none comparable unto Thee; and Muhammad is Thy servant and

.Messenger, Thy blessings be on him and on his children

p: ۳۱

يـا مَنْ هُوَ كُلَّ يَوْمٍ فِى شَأْنٍ، كَما كانَ مِنْ شَأْنِكَ أنْ تَفَضَّلْتَ عَلَىَّ بِأَنْ جَعَلْتَنِى مِنْ أَهْلِ إجابَتِكَ وَ أَهْلِ دِينِكَ وَ أَهْلِ دَعْوَتِكَ، وَ وَفقْتَنِى لِذلِكَ فِى مُبْتَدَإٍ خَلْقِى تَفَضُّلًا مِنْكَ وَ كَرَماً وَ جُوداً، ثُمَّ أَرْدَفْتَ الْفَضْلَ فَضْلًا، وَ الْجُودَ جُوداً، وَ الْكَرَمَ كَرَماً، رَأْفَةً مِنْكَ وَ رَحْمَةً إلى أنْ جَدَّدْتَ ذلِكَ الْعَهْدَ لِى تَجْدِيداً بَعْدَ تَجْدِيدِكَ خَلْقِى، وَ كُنْتُ نَسياً مَنْسِيّاً ناسِياً ساهِياً غافِلًا. فَأَتْمَمْتَ نِعْمَتَكَ بِأَنْ ذَكَّرْتَنِى ذلِكَ وَ مَنَنْتَ بِهِ عَلَىَّ وَ هَدَيْتَنِى لَهُ فَلْيَكُنْ مِنْ شَأْنِكَ يا إلهِى وَ سَيِّدِى وَ مَوْلاىَ، أنْ تُتِمَّ لِى ذلِكَ وَ لا تَسْلُبَنِيهِ حَتّى تَتَوَفّانِى عَلى ذلِكَ، وَ أَنْتَ عَنِّى راضٍ، فَإِنَّكَ أَحَقُّ الْمُنْعِمِينَ أنْ تُتِمَّ نِعْمَتَكَ عَلَىَّ.

O He who, every day, exercises (universal) power, so (it was) under Thy mandate I was taken care of, and because of which I am among those who receive Thy response, follow thy religion, and call Thee (alone). Thou assisted me like this right from the day I was born, through Thy favors, generosity and kindness, thereafter, Thy favors followed one another in succession, and likewise, also Thy rewards and mercy, in such a manner that Thou, again and again, kept (the uninterrupted flow of favors, rewards and bounties) reactivated since my birth. May be I was slow, forgetful, neglectful, careless and indolent, but Thou completed Thy favors, and always thought of me in this connection (granting of favors), bestowed them on me, directed me into their direction, so by Thy power it is as it should be O my God, Master, and Lord, Thou brought (Thy favors) to fullness, did not withdraw (any blessing), till I breathed my last amid those (advantages), Thou was pleased with me, verily Thou art the worthiest of all who grant favors, and it is Thou who perfected Thy bounties for me.

p: ٣٢

اللّهُمَّ سَمِعْنا وَ أَطَعْنا وَ أَجَبْنا داعِيكَ بِمَنِّكَ فَلَكَ الْحَمْدُ، غُفْرانَكَ رَبَّنا وَ إِلَيْكَ الْمَصِيرُ، آمَنّا بِاللّهِ وَحْدَهُ لا شَرِيكَ لَهُ، وَ بِرَسُولِهِ مُحَمَّدٍ صَلَّى اللّهُ عَلَيْهِ وَ آلِهِ وَ صَدَّقْنا وَ أَجَبْنا داعِيَ اللّهِ وَ اتَّبَعْنا الرَّسُولَ فِي مُوالاةِ مَوْلانا وَ مَوْلَى الْمُؤْمِنِينَ، أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طالِبٍ عَبْدِ اللّهِ وَ أَخِي رَسُولِهِ، وَ الصِّدِّيقِ الْأَكْبَرِ، وَ الْحُجَّةِ عَلى بَرِيَّتِهِ، الْمُؤَيِّدِ بِهِ نَبِيَّهُ وَ دِينَهُ الْحَقُّ الْمُبِينُ، عَلَماً لِدِينِ اللّهِ، وَ خازِناً لِعِلْمِهِ، وَ عَيْبَةَ غَيْبِ اللّهِ، وَ مَوْضِعَ سِرِّ اللّهِ، وَ أَمِينِ اللّهِ عَلى خَلْقِهِ، وَ شاهِدِهِ فِي بَرِيَّتِهِ.

O Allah we paid attention, obeyed, and responded to Thy call, (and it was also Thy favor to us) therefore, praise is for Thee (alone), we seek Thy pardon O our Lord, and unto Thee we shall return. We believe in "One Allah who has no partner", and in His Messenger, Muhammad, blessings of Allah be on him and on his children. We stand up for and comply with Allah's command, and follow the example of the Messenger in the matter of Love and friendship to our "Mawlaa" and "Mawlaa" of the believers, the commander of the faithfuls, Ali ibna abi Taalib, the servant of Allah, the brother of His Messenger, the renowned truthful, the decisive argument over mankind, through whom, the Almighty helped and supported His Prophet and His manifest true religion, the sign (pattern) of the divine system of life, approved by Allah, the all-aware custodian of His wisdom, the repository (being absorbed by the contemplation) of transcendental things, the depository of Allah's secrets, the confidant whom Allah trusted wholly with the affairs of all that which has been created by Him, the witness who bore witness to Him in the midst .of His creation

p: ۳۳

اللّهُمَّ إِنَّنـا سَـمِعْنا مُنادِياً يُنـادِى لِلْإِيمـانِ أنْ آمِنُوا بِرَبِّكُمْ، فَآمَنَّا رَبَّنـا فَـاغْفِرْ لَنـا ذُنُوبَنا وَ كَفِّرْ عَنَّا سَـيِّئاتِنا وَ تَوَفَّنا مَعَ الْأَبْرارِ، رَبَّنا وَ آتِنا ما وَعَدْتَنا عَلى رُسُلِكَ وَ لا تُخْزِنا يَوْمَ الْقِيامَهِ إِنَّكَ لا تُخْلِفُ الْمِيعادَ.

O Allah, our Lord - Nourisher, verily we have heard a "crier" calling unto faith: "Believe you in your Lord!" So we believed. Our Lord! Therefore forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous. Our Lord! And give us that which Thou has promised to us by Thy Messengers, confound us not on the Day of .(Judgment, verily, Thou does not break the tryst (promise to answer him who prays

فَـانَّا يـا رَبَّنـا بِمَنِّكَ وَ لُطْفِـكَ أَجَبْنا داعِيكَ، وَ اتَّبَعْنَا الرَّسُولَ وَ صَـدَّقْناهُ وَ صَـدَّقْنا مَوْلَى الْمُؤْمِنِينَ، وَ كَفَرْنا بِالْجِبْتِ وَ الطّاغُوتِ، فَوَلِّنا ما تَوَلَّيْنا، وَ احْشُرْنا مَعَ أَئِمَّتِنا فَانّا بِهِمْ مُؤْمِنُونَ مُوقِنُونَ وَ لَهُمْ مُسَلِّمُونَ.

So, O our Lord, it was Thy kindness and a favour that we acted in answer to Thy call and do exactly as Thy Messenger did, taking his words as true, which proves our belief that (Ali) is the "Mawlaa" of (all) the believers: and we also denied and rejected "Jibt" and "Taghoot", the idols representing ignorance and let he (Ali) be our "most loving guardian", acceptance of whose authority (wilayat) has distinguished us, and raise us on the occasion of "the last judgment" in the company of our Imams' for this reason we believe .in them, rely on them, and obey them

p: ۳۴

آمَنّا بِسِرِّهِمْ وَ عَلانِيَتِهِمْ، وَ شاهِدِهِمْ وَ غائِبِهِمْ، وَ حَيِّهِمْ وَ مَيِّتِهِمْ، وَ رَضينا بِهِمْ أَئِمَّةً وَ قادَةً وَ سادَةً، وَ حَسْبُنا بِهِمْ بَيْنَنا وَ بَيْنَ اللّهِ دُونَ خَلْقِهِ لا نَبْتَغِي بِهِمْ بَدَلًا، وَ لا نَتَّخِذُ مِنْ دُونِهِمْ وَلِيجَةً ، وَ بَرِئْنا إِلَى اللّهِ مِنْ كُلِّ مَنْ نَصَبَ لَهُمْ حَرْباً مِنَ الْجِنِّ وَ الانْسِ مِنَ الْأَوَّلِينَ وَ الاخِرِينَ، وَ كَفَرْنا بِالْجِبْتِ وَ الطّاغُوتِ وَ الْأَوْثانِ الْأَرْبَعَهِ وَ أَشْياعِهِمْ وَ أَتْباعِهِمْ وَ كُلِّ مَنْ والاهُمْ مِنَ الْجِنِّ وَ الانْسِ مِنْ أَوَّلِ الدَّهْرِ إِلى آخِرِهِ.

Whether alone, or in public, we are certain of them; (we have total faith in them) under all circumstances, in their absence, during their lifetime, in the event of their death. We are happy to have them as our guides and leaders, they are sufficient for us as a link between us and Allah, in exclusion of others, we do not accept any one in exchange as their substitute, nor take to any one, except them, for intimate friendship. We turn to Allah, disassociating ourselves from the group of men and jinn who carried on hostilities against them in every age. We deny and reject Jibt, Taghoot and the four idols, (and condemn) their henchmen and their followers, and every one, man or jin, who at any time, till eternity, patronize them (the idols),

اللّهُمَّ إِنّا نُشْهِدُكَ أَنّا نَدِينُ بِما دانَ بِهِ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ، صَلَّى اللّهُ عَلَيْهِ وَ عَلَيْهِمْ وَقَوْلُنا ما قالُوا، وَ دِينُنا ما دانُوا بِهِ، ما قالُوا بِهِ قُلْنا، وَ ما دانُوا بِهِ دِنا، وَ ما أَنْكَرُوا أَنْكَرْنا، وَ مَنْ والَوْا والَيْنا، وَ مَنْ عادَوْا عادَيْنا، وَ مَنْ لَعَنُوا لَعَنّا، وَ مَنْ تَبَرَّءُوا مِنْهُ تَبَرَّأْنا مِنْهُ، وَ مَنْ تَرَحَّمُوا عَلَيْهِ تَرَحَّمْنا عَلَيْهِ، آمَنّا وَ سَلَّمْنا وَ رَضِينا وَ اتَّبَعْنا مَوالِينا صَلَواتُ اللّهِ عَلَيْهِمْ.

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O Allah we request Thee to be our witness that we were upright and firm in religion in the light of that which Muhammad and his children had set forth, blessings of Allah be on him and on them; our opinion agrees with that which they declared reasonable, our approach to religion is exactly the same which they taught by practice, whatever they said we say, we cherish that which they held dear, we deny that which they denied, we are fond of whomsoever they loved, we hold as an enemy whomsoever they opposed, we condemn whomsoever they censured, we detest whomsoever they disliked, we are kind to whomsoever they treated with kindness. We believe in, submit to, agree with, and follow ,in the footsteps of our masters, blessings of Allah be on them

اللّهُمَّ فَتَمِّمْ لَنا ذلِکَ وَ لا تَسْلُبْناهُ، وَ اجْعَلْهُ مُسْتَقَرّاً ثابِتاً عِنْدَنا، وَ لا تَجْعَلْهُ مُسْتَعاراً، وَ أَحْيِنا ما أَحْيَيْتَنا عَلَيْهِ وَ أَمِتْنا إِذا أَمَتَّنا عَلَيْهِ، آلُ مُحَمَّدٍ أَئِمَّتُنـا، فَبِهِمْ نَأْتَمُّ وَ إِيّاهُمْ نُوالِى، وَ عَـدُوَّهُمْ عَـدُو اللّهِ نُعـادِى، فَاجْعَلْنا مَعَهُمْ فِى الـدُّنْيا وَ الاخِرَهِ وَ مِنَ الْمُقَرَّبِينَ، فَاَنّا بِـذلِكَ راضُونَ يا أَرْحَمَ الرّاحِمِينَ.

O Allah keep us in this condition for ever, never withdraw it from us, let it stay stable with us, not as a passing phase. Keep us alive always in this manner so far we are kept alive, make us die likewise when the time comes: "Aali Muhammad", our Imams, so following them as an example, befriending them only, being hostile to their enemies, who in fact are Thy enemies, therefore, let us be with them, in this world and in the Hereafter, and be among the favorites, because this alone will given us happiness, O the Most Merciful of all !who show mercy

p: ۳۶

At last go into Sajdah and recite :'ALHAMDU LILLAH '۱۰۰ times 'SHUKRAN LILLAH '۱۰۰ times

A Hadith says 'One who does this a'mal today is entitled to receive the reward of a person '.who was present at Ghadeer, had heard the declaration, and accepted it as true

Transliteration of Mentioned Dua

ALLAHUMMA INNEE AS-ALUKA BI-ANNA LAKAL H'AMD WAH'DAKA LAA SHAREEKA LAKA WA ANNAKA WAAH'IDUN AH'ADUN S'AMADUN LAM TALID WA LAM TOOLAD WA LAM YAKUN LAKA KUFUWAN AH'AD WA ANNAA MUH'AMMADAN A'BDUKA WA RASOOLUKA S'ALAWAATUKA A'LAYHI WA AALIHI YAA MAN HUWA KULLA YAWMIN FEE SHAAN KAMAA KAANA MIN SHAANIKA AN TAFAZ"Z"ALTA A'LAYYA BI-AN JA-A'LTANEE MIN AHLIIJAABATIKA WA AHLI DEENIKA WA AHLI DAA'-WATIKA WA WAFFAQTANEE LID'AALIKA FEE MUBTADA-I KHALQEE TAFAZ"Z"ULAN MINKA WA KARAMAN WA JOODAA THUMMA ARADAFTAL FAZ"LA FAZ"LAN WAL JOODA JOODAN WAL KARAMA KARAMAN RAAFATAN MINKA WA RAH'MATAN ILAA AN JAADDADTA O'AALIKAL A'HDI LEE TAJDEEDAN BAA'-DA TAJDEEDIKA KHALQEE WA KUNTU NASYAN MANSIYYAN NAASIYAN SAAHIYAN GHAAFILAA FA-ATMAMTA NIA'-MATIKA BI-AN D'AKKARTANE D'AALIKA WA MANANTA BIHI A'LAYYA WA HADAYTANEE LAHU FALYAKUN MIN SHAANIKA YAA ILAHE WA SAYYIDEE WA MAWLAAYA AN TUTIMMA LEE D'AALIKA WA LAA TASLUBANEEHI H'ATTAA TATAWAFFAANEE A'LAA D'AALIKA WA ANTO A'NNEE RAAZ"IN FA-INNAKA AH'AQQUL MUN-I'MEEN AN TUTIMMA NIA'-MATIKA A'LAYYA

ALLAAHUMMA SAMIA'-NAA WA ATAA'-NAA WA AJABNAA DAA-I'YAKA BIMANNIKA FALAKAL H'AMDU GHUFNAANAKA RABBANAA WA ILAYKAL MAS'EER AAMANNAA BILLAAHI WAH'DAHU LAA SHAREEKA LAHU WA BIRASOOLIHI MUH'AMMADIN S'ALLALLAAHU A'LAYHI WA AALIHI WA S'ADDAQNAA WA AJABNAA DAA-I'YALLAAHI WAT-TABAA'-NAR RASOOLA FEE MUWAALAATI MAWLAANAA WA MAWLAL MOO-MINEEN AMEERIL MOO-MINEEN A'LIYYIBNI ABEE T'AALIB A'BDILLAAHI WA AKHEE RASOOLIHI WAS' S'IDDEQIL AKBAR WAL H'UJJATI A'LAA BARIYYATIHIL MU-AYYIDI BIHI NABIYYAHU WA DEENAHUL H'AQQAL MUBEEN A'LAMAN LIDEENILLAAHI WA KHAAZINAN LI-I'LMIHI WA A'YBATA GHAYBILLAAHI WA MAWA"I-A' SIRRILLAAHI WA AMEENALLAHI A'LAA KHALQIHI WA SHAAHIDAHU FEE BARIYYATIHI

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ALLAAHUMMA RABBANAA INNANAA SAMIA'- NAA MUNAADIYAN YUNAADEE LIL-EEMANI AN AAMINOO BIRABBIKUM FA-AAMANNAA RABBAANAA FAGHFIRLANAA D'UNOOBANAA WA KAFFIR A'NNAA SAYYI-AATINAA WA TAWAFFANAA MA-A'L ABRAAR RABBANAA WA AATINAA MAA WA-A'DTANAA A'LAA RUSULIKA A LAA TUKHZINAA YAWMAL QUYAAMAH INNAKA LAA TUKHLIFUL MEE-A'AD FA-INNAA YAA RABBAANAA BIMANNIKA WA LUT'FIKA AJABNAA DAA-I'YAKA WAT-TABAA'-NAR RASOOL WA S'ADDAQNAAHU WA S'ADDAQNAA MAWLAL MOO-MINEEN WA KAFARNAA BIL JIBTI WAT' T'AAGHOOT FAWALLINAA MAA TAWALLAYNAA WAH'-SHURNAA MA-A'A-IMMATINAA FA-INNAA BIHIM MOO-MINOONA MOOQINOONA WA LAHUM MUSALLIMOON AAMANNAA BISIRRIHIM WA A'LAANIYATIHIM WA SHAAHIDIHIM WA GHAAA-IBIHIM WA H'AYYIHIM WA MAYYITHIHIM WA RAZ"EENAA BIHIM A-IMMATAN WA QAADATAN WA H'ASBUNAA BIHIM BAYNANAA WA BAYNALLAAHI DOONA KHALQIHI LAA NABTAGHEE BIHIM BADALAN WA LAA NATTAKHID'U MIN DOONIHIM WALEEJAH WA BARIA-NAA ILALLAAHI MIN KULLI MAN NAS'ABA LAHUM H'ARBAN MINAL JINNI WAL INSI MINAL AWWALEENA WAL AADHIREEN WA KARARNAA BIL JIBTI WAT'T'AGHOOT WAL AWTHAANIL ARBA-A'H WA ASHYAA-I'HIM WA ATBAA-I'HIM WA KKULLI MAN WAALAAHUM MINAL JINNI WAL INSI MIN AWWALID DAHRI ILAA AADHIRAH

ALLAAHUMMA INNAA NUSH-HIDUKA ANNAA NADEENU BIMAA DAANA BIHI MUH'AMMADUN WA AALU MUH'AMMADIN S'ALLALLAAHU A'LAYHI WA A'LAYHIM WA QAWLUNAA MAA QAALOO WA DEENUNAA MAA DAANOO BIHI MAA QAALOO BIHI QULNAA WA MAA DAANOO BIHI DINNAA WA MAA ANKAROO ANKARNAA WA MAN WAALAW WAALAYNAA WA MAN A'ADAW A'ADAYNAA WA MAN LA-A'NOO LA-A'NNAA WA MAN TABARRA-U MINHU TABARRAANAA MINHU WA MAN TARAH'HAMOO A'LAYHI TARAH'HAMNAA A'LAYHI AAMANNAA WA SALLAMNAA WA RAZ"EENAA WAT-TABAA'-NAA MAWAALIYANAA S'ALAWAATULLAAHI A'LAYHIM ALLAAHUMMA FATAMMIM LANAA D'AALIKA WA LAA TASLUBNAAHU WAJ-A'LHU MUSTAQIRRAN THAABITAN I'NDANAA WA LAA TAJ-A'LHU MUSTA-A'ARAA WA AH'YINAA MAA AH'YAYTANAA A'LAYHI WA AMITNAA ID'AA AMATTANAA A'LAYHI AALU MUH'AMMADIN A-IMMATUNAA FABIHIM NAATAMMU WA IYAAHUM NAWAALEE WA A'DUWWAHUM A'DUWAALLAAHI NU-A'ADEE FAJ-A'LNAA MA-A'HUM FID DUNYAA WAL AAKHIRATI WA MINAL MUQARRABEEN FA-INNAA BID'AALIKA RAAZ"OONA YAA ARH'AMAR RAAH'IMEEN

p: ۳۸

Prayer of Ghadir Day ٢

:Another ٢-Rakat Salaat is done like the following

:In every Raka't, after the recitation of Soorah Al Fatih'ah, recite

.i) Soorah Al Ikhlaas ١٠ times)

.ii) Aayaat ul Kursee ١٠ times)

.iii) Soorah al-Qadr ١٠ times)

Dua of Ghadir (from) Mafatih

اللّهُمَّ إِنِّىْ أَسْأَلُکَ بِحَقِّ مُحَمَّدٍ نَبِيِّکَ وَ عَلِيٍّ وَلِيِّکَ وَ الشَّأْنِ وَ الْقَدْرِ الَّذِىْ خَصَصْتَهُمَا بِه دُوْنَ خَلْقِکَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلِيٍّ وَ أَنْ تَبْدَأَ بِهِمَا فِيْ كُلِّ خَيْرٍ عَاجِلٍ

O Allah, I beseech You in the name of Muhammad, Your Prophet, in the name of `Ali, Your Representative (wali),and in the name of the stature and standing that You have given exclusively to them rather than Your other creatures, to send blessings to Muhammad .and `Ali and begin with both of them in any immediate item of goodness

اَللّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْأَئِمَهِ الْقَادَهِ وَ الدُّعَاهِ السَّادَهِ وَ النُّجُوْمِ الزَّاهِرَهِ وَ الْأَعْلَامِ الْبَاهِرَهِ وَ سَاسَهِ الْعِبَادِ وَ أَرْكَانِ الْبِلَادِ وَ النَّاقَهِ الْمُرْسَلَهِ وَ السَّفِيْنَهِ النَّاجِيَهِ الْجَارِيَهِ فِيْ اللُّجَجِ الْغَامِرَهِ

O Allah, (please do) send blessings to Muhammad and the Household of Muhammad; the Imams, the leaders, the promulgators (to You), the masters, the shining stars, the splendid signs, the governors of the servants (of You),the pillars of the countries, the (like of the) she-camel that was sent by You, and the ark that saves (from sinking in straying .off from the right path)and runs peacefully in the depths of oceans

اَللّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ خُزَّانِ عِلْمِکَ وَ أَرْكَانِ تَوْحِيدِکَ وَ دَعَائِمِ دِينِکَ وَ مَعَادِنِ كَرَامَتِکَ وَ صَفْوَتِکَ مِنْ بَرِيَّتِکَ وَ خِيَرَتِکَ مِنْ خَلْقِکَ الْأَتْقِيَاءِ النُّجَبَاءِ الْأَبْرَارِ وَ الْبَابِ الْمُبْتَلَى بِهِ النَّاسُ مَنْ أَتَاهُ نَجَا وَ مَنْ أَبَاهُ هَوَى

O Allah, (please do) send blessings to Muhammad and the Household of Muhammad; the keepers of Your knowledge, the pillars of the professing of Your Oneness, the supports of Your religion, the cores of Your honoring, the choicest among Your creatures, the best of Your beings, the pious, the pure, the outstanding, the virtuous, and the door that is decided as trial for people—he who comes through it shall be saved but he who rejects it .shall fail indeed

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَهْلِ الذِّكْرِ الَّذِينَ أَمَرْتَ بِمَسْأَلَتِهِمْ وَ ذَوِى الْقُرْبَى الَّذِينَ أَمَرْتَ بِمَوَدَّتِهِمْ وَ فَرَضْتَ حَقَّهُمْ وَ جَعَلْتَ الْجَنَّهَ مَعَادَ مَنِ اقْتَصَّ آثَارَهُمْ

O Allah, (please do) send blessings to Muhammad and the Household of Muhammad; the People of the Reminder whom You have ordered us to ask (when we do not know),the near relatives (of the Holy Prophet) whom You have ordered us to love, whose rights You have made incumbent (upon us),and whom You have decided Paradise as the reward of .whoever follows their patterns

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا أَمَرُوْا بِطَاعَتِكَ وَ نَهَوْا عَنْ مَعْصِيَتِكَ وَ دَلُّوْا عِبَادَكَ عَلٰى وَحْدَانِيَّتِكَ

O Allah, (please do) send blessings to Muhammad and the Household of Muhammad as they instructed (us) to obey You, warned (us) against disobeying You, and led Your .servants to Your Oneness

اَللّٰهُمَّ إِنِّىْ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ نَبِيِّكَ وَ نَجِيبِكَ وَ صِفْوَتِكَ وَ أَمِينِكَ وَ رَسُوْلِكَ إِلَى خَلْقِكَ وَ بِحَقِّ أَمِيرِ الْمُؤْمِنِينَ وَ يَعْسُوْبِ الدِّينِ وَ قَائِدِ الْغُرِّ الْمُحَجَّلِينَ الْوَصِىِّ الْوَفِىِّ وَ الصِّدِّيقِ الْأَكْبَرِ وَ الْفَارُوْقِ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ الشَّاهِدِ لَكَ وَ الدَّالِّ عَلَيْكَ وَ الصَّادِعِ بِأَمْرِكَ وَ الْمُجَاهِدِ فِىْ سَبِيلِكَ لَمْ تَأْخُذْهُ فِيكَ لَوْمَهُ لَائِمٍ

p: ۴۰

O Allah, I beseech You in the name of Muhammad; Your Prophet, Your superior servant, Your choice, Your trusted one, Your messenger to Your creatures; and (I beseech You) in the name of the Commander of the Believers (Amir al-Mu'minin),the chief of the religion, the leader of the white-faced and marked on the foreheads, the faithful, the loyal, the greatest veracious, the distinguisher between the right and the wrong, the witness for You, the guide to You, the expounder of what You have commanded, the striver in Your ;way, and who never listened to any word of blame for Your sake

أَنْ تُصَلِّیَ عَلی مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَنِیْ فِیْ هٰذَا الْیَوْمِ الَّذِیْ عَقَدْتَ فِیْهِ لِوَلِیِّکَ الْعَهْدَ فِیْ أَعْنَاقِ خَلْقِکَ وَ أَکْمَلْتَ لَهُمُ الدِّینَ مِنَ الْعَارِفِینَ بِحُرْمَتِهِ وَ الْمُقِرِّینَ بِفَضْلِهِ مِنْ عُتَقَائِکَ وَ طُلَقَائِکَ مِنَ النَّارِ وَ لَا تُشْمِتَ بِیْ حَاسِدِیْ النِّعَمِ

I beseech You) to send blessings to Muhammad and the Household of Muhammad, to) include me on this day on which You established the pledge to Your Representative in the necks of Your servants and You thus perfected the religion for them,(to include me) with those who recognize the actual sanctity of him and those who acknowledge his precedence, and to include me with those whom You decide to release from Hellfire.(Please) do not let those who envy the bounties (that You confer upon certain .persons) rejoice at my misfortunes

اَللّٰهُمَّ فَکَمَا جَعَلْتَه عِیدَکَ الْأَکْبَرَ وَ سَمَّیْتَه فِیْ السَّمَاءِ یَوْمَ الْعَهْدِ الْمَعْهُوْدِ وَ فِیْ الْأَرْضِ یَوْمَ الْمِیثَاقِ الْمَأْخُوْذِ وَ الْجَمْعِ الْمَسْئُوْلِ صَلِّ عَلی مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَقْرِرْ بِهِ عُیُوْنَنَا وَ اجْمَعْ بِهِ شَمْلَنَا وَ لَا تُضِلَّنَا بَعْدَ إِذْ هَدَیْتَنَا وَ اجْعَلْنَا لِأَنْعُمِکَ مِنَ الشَّاكِرِینَ

p: ۴۱

O Allah, as You have made this day Your greatest feast day, You have named it “the Day of the Promised Covenant” in the heavens, and You have named it “the Day of the Exacted Covenant and the Witnessed Crowd” in the earth,(please do) send blessings to Muhammad and the Household of Muhammad, give us delight of our eyes through him, reunify us through him, do not mislead us after You have guided us to the right path, and make us of those who thank Your bounties.

يَا أَرْحَمَ الرَّاحِمِينَ الْحَمْدُ لِلَّهِ الَّذِیْ عَرَّفَنَا فَضْلَ هَذَا الْيَوْمِ وَ بَصَّرَنَا حُرْمَتَه وَ كَرَّمَنَا بِهِ وَ شَرَّفَنَا بِمَعْرِفَتِهِ وَ هَدَانَا بِنُوْرِهِ

O most Merciful of all those who show mercy! All praise be to Allah Who has made us recognize the merit of this day, attracted our attentions to its sanctity, honored us on it, ennobled us through our recognition of it, and guided us through its light.

يَا رَسُوْلَ اللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ عَلَيْكُمَا وَ عَلَى عِتْرَتِكُمَا وَ عَلَى مُحِبِّيكُمَا مِنِّیْ أَفْضَلُ السَّلَامِ مَا بَقِیَ اللَّيْلُ وَ النَّهَارُ وَ بِكُمَا أَتَوَجَّهُ إِلَى اللَّهِ رَبِّیْ وَ رَبِّكُمَا فِیْ نَجَاحِ طَلِبَتِیْ وَ قَضَاءِ حَوَائِجِیْ وَ تَيْسِيرِ أُمُوْرِیْ

O Messenger of Allah! O Commander of the Believers! Upon you, your household, and your followers be the most excellent peace so long as night and day endure. Through you both do I direct toward Allah, my Lord and Your Lord,(and I beseech Him) to respond to my requests, settle my needs, and make easy all my affairs.

p: ۴۲

اَللّهُمَّ إِنِّیْ أَسْأَلُکَ بِحَقِّ مُحَمَّدٍ وَ آل مُحَمَّدٍ أنْ تُصَلِّیَ عَلی مُحَمَّدٍ و آلِ مُحَمَّدٍ و أنْ تَلْعَنَ مَنْ جَحَدَ حَقَّ هذَا الْیَوْمِ و أَنْکَرَ حُرْمَتَه فَصَدَّ عَنْ سَبِیْلِکَ لِإِطْفَاءِ نُوْرِکَ فَأَبَی اللّهُ إِلَّا أنْ یُتِمَّ نُوْرَه

O Allah, I beseech You in the name of Muhammad and the Household of Muhammad to bless Muhammad and the Household of Muhammad and curse whoever denies the holiness of this day and denies its sanctity; thus, he hindered from Your way intending to extinguish Your light, but Allah will not consent save to perfect His light.

اَللّهُمَّ فَرِّجْ عَنْ أَهْلِ بَیْتِ نَبِیِّکَ وَ اکْشِفْ عَنْهُمْ وَ بِهِمْ عَنِ الْمُؤْمِنِیْنَ الْکُرُبَاتِ

O Allah, (please do) relieve misfortunes from the Household of Muhammad, Your Prophet and relieve the anguishes of them and of the believers through them.

اَللّهُمَّ امْلَإِ الْأَرْضَ بِهِمْ عَدْلًا کَمَا مُلِئَتْ ظُلْماً وَ جَوْراً وَ أَنْجِزْ لَهُمْ مَا وَعَدْتَهُمْ إِنَّکَ لا تُخْلِفُ الْمِیْعَادَ

O Allah, (please do) fill the earth with justice through them just as it has been full with injustice and unfairness, and (please do) fulfill Your promise to them, for You surely do not break Your promises.

Poetry About Imam Ali (a.s) and Ghadir

Celebrating Ghadeer

I begin in my Lord's name

And without feeling guilt or shame

Raise my voice in His praise,

In remembrance of His days.

Best of all the days held dear

Is the blessed day of Ghadeer

And read this poem to celebrate

This joyous event and momentous date!

,No other day is more renowned

Ali was in the heavens crowned

Chosen by God to succeed

.The holy Prophet, and to lead

It's a day when believers rejoice

God's wisdom and His noble choice

To appoint a righteous, just Imam

.For the sake of the Muslims and Islam

When the Prophet, in the scorching heat

Waited for all Muslims to meet

In Ghadeer that it be shown

:Who will succeed him, and be known

,Whosoever takes me as his master"

.Without Ali will face disaster

God's religion is now complete

".And His favour will be your treat

The hypocrites were quick in their frowning

At Ali's illustrious crowning

?Why this delay? Why all this fuss"

?"Isn't Ali just one of us

?I ask in return where have they been

?Do they know Ali, have they not seen

He was the foremost in faith and deeds

.Tending to all the Prophet's needs

He understood Islam as it should be

From sin and vice he was free

Without him Islam's message is lost

.Our prosperity will be the cost

,With these words I mark my stand

.And place my hand in Ali's hand

In praise of Allah

In praise of Allah

,Be it Badr, Uhud or Khaibar

.We hear the cry, Haidar – Haidar

We see his shining sword strike

.the ones who Allah dislikes

All those who even dare

to fight him and aren't aware

.of his valor – can't survive

.They shall lose their lives

p: ۴۴

And there is one who claims to be

the greatest warrior of Arabia – but see

.the mighty sword falls on him too

.Even though to challenge him were few

.The Muslims are struck with terror

.They can't conquer the fort of Khaibar

.Each attack they make is turned back

.The will to fight they utterly lack

The one who Allah loves, then comes

.and out of fear the enemy is numb

He takes the standard in one hand

.and leads this seemingly defeated band

A group of losers, say the books of history

.under his command proceed to their victory

.His advances no one can ever cut short

.Finally he conquers the impenetrable fort

.In another battle the Prophet is betrayed

.As his followers have become so afraid

.They leave him wounded and run away

.Kufr still seems to hold it's sway

.But there is Haidar e Karrar to aid him

.A lost battle, he will be able to win

,Whenever Asadullah will be there

.to fight Islam, no one shall dare

,These astonishing feats no one can hide

.as time and again he turns the tide

A battle comes and a battle goes by

.Islam's standard always remains high

So when in Ghadir – he is proclaimed

.Mawla – that Muslims should follow him

The Prophet's mission is complete. He alone

.can bear the burden of this throne

,Only he can feel the Muslim's needs

,make sure they perform good deeds

.and guide them to the path of salvation

p: ۴۵

.He deserves the rulership of this nation

He has the understanding and wisdom

.to be the Imam in Allah's kingdom

He is the gateway to the city of knowledge

,and above all he has the most courage

.which is seen by his extraordinary feats

.With his scholarly skills none can compete

.Admire his piety. He is not guided by greed

.The Prophet of Allah – only he can succeed

Ali Rizwan Shah

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Eid Poem

.By Shaz and Taz, High Wycombe

Eid is fun and great

It's time to celebrate

Eid Mubarak to everyone come on

!Let's have lots of fun

Everyone's going to the mosque to pray

.People are grateful, it's a special day

Mmmm"… the taste of the delicious food"

.Really puts you in a good mood

Everybody's wearing their posh clothes

And the guys are cruising in their

.Flashy cars on the roads

Children opening their gifts with smiles

On their faces and having fun going

.Out to different places

All of a sudden the day comes to an end

...Well what can I say

!!!Thank you for a lovely day

I Love Eid

Posted by ABDUL

!It is Eid today! It is Eid today

I can see the tiny new moon

,Up there, in the heavenly sky

!Surrounded by beautiful twinkling stars

,Heralding the happy coming of Eid

!It is Eid today

!Thank you, Almighty Allah

,For giving us so much happiness

For the moon and the stars

p: ۴۶

,And everything we have

The glad tidings of the season

,That reminds us of your Greatness

The acts of purification we undergo

,To show you our loyalty

The prayers we say

To seek from you Blessings

,On this occasion of Eid

.Which brings so much joy

!It is Eid Today

!Eid Celebration

.By Maariyah, aged ٩, from Bradford, England

Eid is coming

I just can't wait

Time to get ready

!and CELEBRATE

Busy buying presnts

for relatives and they

just can't wait and

remember one thing

on this day never fight

just be happy

!SO HAPPY EID CELEBRATIONS

Speak O' Niche of the Mosque

,The niche in the mosque speaks by itself

.narrating a tale so merciless

;I walk closer to it

;holding my breath

,trying to hear it's narration; " I were once a place where a man stood

.bending down in humility and prostrating to All Good

;His voice were the voice of the God

.its calmness would lighten soothe me

;Tears of love would flow from him

.in an ocean of enchantment he would gently swim

,In his eyes nothing but beauty lied

.with his heart rending wails, the angels cried

,With a trembling body he would kneel down

.and in his world of supplication he would drown

,I would shake whenever he called onto his Lord

.his every call was truly given an accord

! By God; never had I heard such an painfilled voice

.my bricks would awaken and by his sound rejoice

,It were a delight to see him at every prayer

p: ۴۷

.adding to the encountership a pleasant flavour

,This beautiful sight on a morn was ended

.in the month of fasting the angel of death upon him descended

;my man laid down his head in perfect devotion

.at a sudden a devil striked his evil potion

;his thoughtful mind were cut into two

.the last I would see him; I had no clue

;He were poisoned so bitterly; yet by Islam abode

."to his killer a lesson of divine justice he showed

;His name, Ali – the moon of Islam

.His name patterened in the letters of Quran

Source: http://www.shiamedia.org

(.Poem for Imam Ali (A.S

,The holy offspring of prophecy

,The ancient tree fruit of Hashemi

,King of all believers in time

,Owner of the Sunday's light, Peace be upon you

.Peace be upon you

",Helper of "Muhammad Rasulullah

,The last prominent prophet of God

,Pioneer of all Jihad

,Patient leader of Islam

,Peace be upon you

.Peace be upon you

,Night's worshipper, day's hard-worker

,Enlightened master of all time

,The practical interpreter of the Qur'an

,Virtuous foster parent of all

,Peace be upon you

.Peace be upon you

",Mustafa's intimate in "Faran

",The companion of "Zahra

,Son-in-law of Rasulullah

.Imam Ali, the Waliyullah

,Peace be upon you

.Peace be upon you

/Source: http://www.ezsoftech.com/ramadan

(Poem about Imam Ali (AS

A brave man was Ali

The Lion Of God, the Prophet's wasi

,His father was the chief of the clan

.He was a good and pious man

.His mother was entirely free from blame

p: ۴۸

.Fatema binte Asad was her name

,His cousin, the prophet was brought up by these two

.Children they'd had and quite a few too

,In Kaaba our first Imam was born

.Near the very early hours of dawn

,When his eyes opened for the very first time

.He was met with the Prophet's face sublime

,The Prophet wished to adopt Ali

.To relieve his guardians of a responsibility

,Once the prophet had a feast

.With a tiny amount of things to eat

,Some meat, some bread and some milk to drink

.Filled the appetites to the brink

,But the food remained the same as before

.Not any less, not any more

The invited men were from his kin

He wanted them to repent their sin

,Advising them to accept the Faith

.And helping him to propagate

,When the Prophet asked if they would

.Only Ali whole-heartedly stood

.Gradually more people chose Islam

.So they might be free from any harm

,It was of course for their very own good

.Not only in this but afterwards too

,The Quraish had troubled the Muslims for a long time now

!How they survived? God knows how

,The Prophet's life was not at stake

.Ali thought and acted straight

,He done something very brave

.Which could have led him to his grave

For on the Prophet's bed he slept

While into the night the Prophet crept

.From Mecca to Medina the Prophet had gone

p: ۴۹

.He travelled by night and rested by dawn

,Soon Ali came to Medina too

.To unite with his cousin, the last Rasool

The Prophet made progress to preach Islam

He also invited Christians from Najran

.The Christian and Muslim talked on and on

.The Christian insisted God had a son

,On this point the two sides didn't agree

.So a Mubahala there was to be

From the Prophet's side, five people went

,Five people whom God had sent

,One heavenly lady and four pious men

.The Prophet, Ali, Fatema and Hasnain

,The five faces shown so radiantly

.That the Christian notices this obviously

.And so from Mubahala they declined

.As the wrath of God came to their mind

,Ali was also one of the five under the Kisa

.With the Prophet, Hasnain and Fatema

.The Prophet loved his Ahl-e-bait

.And about them he often said

,My Ahl-e-bait are the Ark of Nooh

.The boat that will help save you

,The strong rope of God that leads to the Heavens

.From the fire of Hell that menacingly threatens

,The door of forgiveness, the purified ones

.They will save fathers, mothers, daughters and sons

,Ali fought many battles again and again

.Badr, Ohad, Khandaq, Khyber and Honain

,Prophet loved Ali there is no doubt

,On many occassions he pointed out

.I am the City of Knowledge and Ali is its Gate

.He is the most equitable judge, the embodiment of faith

p: ۵۰

.On the Prophet's last pilgrimage to Mecca and back

,The Prophet proclaimed on a camel's hack

,I must tell you something before I depart

.My Ahl-e-bait and Qur'an will never part

,But the most important thing for Muslims and Islam

.Is to accept Ali as Maula of those whose Maula I am

,On the morn of ١٩th Ramadhan

,When the moazzan gave the call for Azan

,Ali knew that death was near

.Yet went to the Mosque without any fear

.Suddenly a sword struck his head

.By God I've reached my aim, he said

.Bin-e-Muljim done this dirty deed

.He tried to escape and ran to his steed

,He was caught and brought back to Ali

.who ordered his ropes loose immediately

,Distrust came over Bin-e-Muljim

.When Ali offered some juice to him

,All looked sadly at the man

,Then he said, O Abdul Rehman

,If you had taken this drink from me

.Up in Heaven you'd be with me

.In two more days Ali was dead

,This was the day man really dread

.For centuries now man has wept

.While up in Heaven Ali slept

,May Zainab be blessed by Ali

.For this humble effort of poetry

Source: http://www.shiarightpath.com

In Praise of Mawla Ali

In Praise of Mawla Ali

O Allah, help me write an anthem today

.In praise of Ali Mawla, in finest words, I pray

I am just a lowly human being, made of clay

And therefore, I beseech you to help me relay

p: ۵۱

The praises in exaltation of Mawla Ali

O how I wish to relay

Praises of Mawla Ali

!Our Mawla who is exalted above every glory

!Our Mawla who is exalted above every glory

,Our Mawla originates from that very Light, Divine

From which has been created Prophet Mohammad to shine

And if our Prophet Mohammad's glory glistens beyond

.The glory of other prophets, Ali Mawla shares the bond

O how I wish to relay

Praises of Mawla Ali

!Our Mawla who is exalted above every glory

Ali Mawla's sacred name works as a miraculous healer

.To all those who identify him as Allah's will bearer

Yes, the will of Allah is no different from the will of Mawla Ali

.For Allah has willingly bought his 'Nafs' in exchange of 'His' decree

O how I wish to relay

Praises of Mawla Ali

!Our Mawla who is exalted above every glory

It was on Ali Mawla's doorstep that came down to rest the star of destiny

.And thus, turning to him in faith guarantees for us good fortune's company

Ali Mawla retains the power to direct the Sun and the Moon by his word

.And yet bows down in prostration to Allah, even under the shade of a sword

O how I wish to relay

Praises of Mawla Ali

!Our Mawla who is exalted above every glory

If Nusayrees could only comprehend the bows of Ali Mawla's submission

.Before Allah, they would consider not Ali Mawla as Allah, without good reason

p: ۵۲

In the heart of my hearts, I am thankful to Allah for making us understand

.The exact and essential difference that is, between Allah and Allah's hand

O how I wish to relay

Praises of Mawla Ali

!Our Mawla who is exalted above every glory

;Ali Mawla shines like our savior to protect us in hard times as Mushkil-Kusha

.Ali Mawla's strength roars up to the Heavens, and crowns him as Sher-e-Khuda

;Ali Mawla's sacred name on our lips instantly intensifies our belief

.Ali Mawla's help is rendered almost immediately, as a sigh of relief

O how I wish to relay

Praises of Mawla Ali

!Our Mawla who is exalted above every glory

O Allah, please accept this little anthem today

.In praise of Ali Mawla that I strive to write, I pray

I am just a lowly human being, made of clay

And therefore, I beseech you to help me stay

Forever in adoration of our Mawla Ali

.The Mawla whose praises exceed the countless drops of sea

Ali – The Oppressed One

Ali - The Oppressed One

,The tears that spring from my eye

,account for my admiration

.as I write in praise of Al-Haider

,I ask the Yathrib's sky, of Ali's whereabouts

,"and it directs me towards a water-well. " Guide me towards my Master

.I begged the burrowing moon

,I am a lover clothed with despair"

."abandoned in Rasul'Allah's land

"Seek the house with a burnt door"

.cried the moon, exhaling the air of solitude

p: ۵۳

,I have heard my Ali is oppressed

.after Zahra's departure, he is forlorn of comfort

,With whom does my Master now confine

.the painful sighs of his heart

,If my mistress restricted her mournful cries

;to the loci of Bait Al-Hazin

,then may sorrow dwell in my heart

!for Ali Al-Murtaza is companionless

,Where is Salman, Maisam and Aba Dhar

?where are my Imam's loyal associates

,Rise Oh faithful devotees

,rise and see your dearest Ali

.sharing his whispers with the water-well

,The dark night shadows upon my grief

.as I walk past the forsaken alleys of Madina

,Ya Rasul'Allah! assist me, as I compose verses

.portraying the helplessness of your brother, Ali

,It is time for the dawn prayers

.and Ali has left for the mosque

,The perception of vague restless in the birds

,as they clasp the cloak of my Master

.with their beaks

.Ya Rasul'Allah! assist me, as I walk in the path of my Master

;"Allahu Akbar " – " Allah is Great"

.and Ali knelt in humbleness

;"Allahu Akbar" – " Allah is Great"

.and he leveled his forehead to the ground

.Ya Rasul'Allah! assist me. I hear cries from the praying men

!"Ali is martyred! " " Woe onto us"

.echoed in every corner of the mosque

,With eyes flooded with tears

,and a heart furnished with sorrow

.I leapt forward to catch a glimpse of my darling Master

!Ya Rasul'Allah! assist me

,My Ali, drowning in his pure blood

.with the onset of weakness

p: ۵۴

,His eyes searched through the crowd

.longing to meet his brother's eyes

.Ya Rasul'Allah Ali is waiting for you

,The final sight of my Master

,with his face smeared in blood

,he raised his hands higher

".and said; " I submit to His Eminent Will

;Ya Rasul'Allah I exclaimed, petrified

!my Ali was indeed oppressed

Source: http://www.almujtaba.com

Ali a.s

,The horse came closer

,The woman quivered

-STOP!" she cried"

,We have nothing!" Its hooves beat the dessert sand"

-Lessening the distance

-What we had has been taken"

"Stop! the children will wake up"

Still the hooves and the enshrouded rider

.Came closer

. Menacing in the dark

-It came so close

,Almost touching the lady

She grabbed its reins

- Angrily jerking its head forward

"?Do you know whose daughter I am"

The turban slipped

-Revealing Ali's face

And Zainab stared

At the face she had buried

.In kufa

.The face that was covered in blood

The face that looked on with more sorrow

At her pain

And more suffering

Than it had that fateful day

In the month of Ramadhan

Source: http://www.almujtaba.com

Collection of Infallibles' Sayings on Ghadir

The Prophet's Saying About Qadir

In The Midst of Ghadir Occassion

The Prophet, on his way back, got at a place named Ghadir Khumm where the Arab tribes

.separated from each other to start off towards their dwellings

At this time a verse was revealed to the Prophet saying: (O Apostle, deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people) ۵:۶۷.

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The verse purported that the Prophet (s) had been charged with a great duty previously .but he was afraid of people's mischief to reveal it

The Prophet ordered that those, who had gotten ahead, to come back and those, who .were late to hurry to the place

When all the pilgrims gathered, the Prophet went up a pulpit, which was made of camels' saddles. After praising God he said: “Am I not closer to you than you to yourselves?” These saying indicated to the Holy Qur’anic verse: (The Prophet is closer to the Believers “.than their own selves) ۳۳:۶. The present people said: “Yes, you are

Afterward the Prophet grasped Ali (s) by the arm and said: “Whomsoever I am his “.guardian, here is Ali to be his guardian

Then he prayed to God and said: “O Allah, be a supporter of whoever supports him (Ali) and an enemy of whoever opposes him”. He added: “I and Ali have come into being from “.the same origin but the others have come from different origins

Imam Ali (s) was hereby introduced as the Prophet's successor and all those present people, who were more than one hundred thousand, congratulated him and shook hands with him especially Umar ibn al-Khattab, rejoiced more than the others. He said to Ali: “`Well-done, well-done! You became my guardian and the guardian of every believing “.man and believing woman

More than three hundred and fifty great Sunni scholars[۱] mentioned this tradition. Some .of them researched this subject in independent books

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When those formalities of allegiance were finished, a verse was revealed: (This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favor on you and chosen for you .Islam as a religion) ۵:۳

Al-Fakhr ar-Razi in his book Mafateeh al-Ghayb, ath-Tha'labi in his Kashful Bayan, [۱] Jalaluddeen as-Sayooti in his ad-Durr al-Manthoor, Abu Na'eem al-Isfahani in his Hilyatul Awliya', Ahmad ibn Hanbal in his Musnad, ibnul Maghazili in his Manaqib, at-Tabari in his al-Wilaya, Ahmad ibn Muhammad al-Koofi (ibn Oqda) in his al-Wilaya, ibn Haddad al-.Hasakani in his al-Wilaya and many others

Hazrat Zahra's Saying about Qadir

Fatima in the Bed of Death

Her speech to the women

When Fatima (a.s.) became ill, Muslim women came to visit her. They asked her, 'How are ,you doing, daughter of the messenger of Allah?' She said

By Allah, I have become resenting your world, and detesting your men. I have cast them" away after testing them and hated them after examining them. Thus, away with the men of playing after seriousness, striking the soft rocks, slackening the spears, the foolishness of judgments, and deviation of fancies! (Certainly evil is that which their souls have sent before for them, that Allah became displeased with them and in chastisement shall they abide. ۵:۸۰). Certainly, I have girt them with its noose, burdened them with its load, and .waged its raid on them. So, may the unjust people be killed, cursed, and damned

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Woe unto them! Whereto did they move it from the position of the mission, the bases of the prophet hood and the place of descent of Gabriel, who is aware of life and religion's affairs? That was the great loss. What did they deny from Abul Hassan (Ali)? Yes, they denied the beating of his sword, his carelessness about his death, his deadly assaults, and his anger for the sake of Allah. By Allah, if they turned away from the rein, which the Prophet had handed over to him (to Imam Ali), he would catch it tenderly and he would move without harm or worry. He would lead them to a fresh flowing fount and would return them with satiety while he himself would not profit of anything but a little just to break his acute thirst and hunger. If they did so, they would be granted blessings from the .Heaven and the earth[۱] and they would be rewarded by Allah according to their deeds

Come on to see! As long as you live, time shall show you the wonders! I wish I knew on what proof they have relied, to what refuge they resorted and to what tie they clung, and on whose progeny have they encroached and spoke against! Evil indeed is the patron, and evil indeed is the associate, and evil indeed is this change for the unjust! By Allah, they exchanged the good with the bad and the daring with impotent. Disgrace be for a people, who think they do well. Surely they themselves are the mischief makers, but they do not perceive. Woe to them! (Is he then who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; .(how do you judge? (۱۰:۳۵

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Her speech means: (If they let Imam Ali be the caliph, as the Prophet had ordered, he [١] would rule with justice and fairness. He would never burden them with more than their abilities. He would make them live in luxury and ease while he himself would live in .(asceticism

Behind the Door of Her House

:Ebn shahr Ashub Mazandarani and Sheikh Ahmad Tabarsi have reported this tradition

Fatima came behind the door and said: I have not seen any other people but you who do .not respect those who remained after the dead

You left the body of the Prophet unwashed (without Qusl Maiet) and were engaged in .usurping the Qaliphate of the Prophet

You ignored our Right and didn't accept us as your caliphate. You behaved as if you didn't .know what Prophet had declared in the Ghadir lake

I swear to Allah that his holiness made you vow that Ali ib. Abitalib is the qaliph. Therefore he did not leave any hope for your qaliphate. But you tore the ties between yourselves and the Prophet (you bothered us and killed us) and GOD will be the judge in this world .and in the other

Imam Ali's Saying about Qadir

His Speech of Ghadir day on Friday

In another Hadith it has been mentioned that one day during the days of the “open caliphate” of Imam 'Ali (p.b.u.h.), the day of Jumu'ah and 'Eid Ghadir fell together. On this ,day, the Imam (p.b.u.h.) delivered a long speech and said

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خطبه أمير المؤمنين ع فى يوم الغدير

أَخْبَرَنَا جَمَاعَةٌ عَنْ أَبِی مُحَمَّدٍ هَارُونَ بْنِ مُوسَى التَّلَّعُكْبَرِیِّ قَالَ حَدَّثَنَا أَبُو الْحَسَنِ عَلِیُّ بْنُ أَحْمَدَ الْخُرَاسَانِیُّ الْحَاجِبُ فِی شَهْرِ رَمَضَانَ سَنَهَ سَبْعٍ وَ ثَلَاثِینَ وَ ثَلَاثِمِائَهٍ قَالَ حَدَّثَنَا سَعِیدُ بْنُ هَارُونَ أَبُو عُمَرَ الْمَرْوَزِیُّ وَ قَدْ زَادَ عَلَى الثَّمَانِینَ سَنَهً قَالَ حَدَّثَنَا الْفَیَّاضُ بْنُ مُحَمَّدِ بْنِ عُمَرَ الطَّرَسُوسِیُّ بِطُوسَ سَنَهَ تِسْعٍ وَ خَمْسِینَ وَ مِائَتَیْنِ وَ قَدْ بَلَغَ التِّسْعِینَ أَنَّهُ شَهِدَ أَبَا الْحَسَنِ عَلِیَّ بْنَ مُوسَى الرِّضَا ع فِی یَوْمِ الْغَدِیرِ وَ بِحَضْرَتِهِ جَمَاعَهٌ مِنْ خَاصَّتِهِ قَدِ احْتَبَسَهُمْ لِلْإِفْطَارِ وَ قَدْ قَدَّمَ إِلَى مَنَازِلِهِمُ الطَّعَامَ وَ الْبُرَّ وَ الصِّلَاتِ وَ الْكِسْوَهَ حَتَّى الْخَوَاتِیمَ وَ النِّعَالَ وَ قَدْ غَیَّرَ مِنْ أَحْوَالِهِمْ وَ أَحْوَالِ حَاشِیَتِهِ وَ جُدِّدَتْ لَهُ آلَهٌ غَیْرُ الْآلَهِ الَّتِی جَرَى الرَّسْمُ بِابْتِذَالِهَا قَبْلَ یَوْمِهِ وَ هُوَ یَذْكُرُ فَضْلَ الْیَوْمِ وَ قِدَمَهُ فَكَانَ مِنْ قَوْلِهِ ع حَدَّثَنِی الْهَادِی أَبِی قَالَ حَدَّثَنِی جَدِّی الصَّادِقُ قَالَ حَدَّثَنِی الْبَاقِرُ قَالَ حَدَّثَنِی سَیِّدُ الْعَابِدِینَ قَالَ حَدَّثَنِی أَبِی الْحُسَیْنُ قَالَ اتَّفَقَ فِی بَعْضِ سِنِی أَمِیرِ الْمُؤْمِنِینَ ع الْجُمُعَهُ وَ الْغَدِیرُ فَصَعِدَ الْمِنْبَرَ عَلَى خَمْسِ سَاعَاتٍ مِنْ نَهَارِ ذَلِكَ الْیَوْمِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَیْهِ حَمْداً لَمْ یُسْمَعْ بِمِثْلِهِ وَ أَثْنَى عَلَیْهِ ثَنَاءً لَمْ یَتَوَجَّهْ إِلَیْهِ غَیْرُهُ فَكَانَ مَا حُفِظَ مِنْ ذَلِكَ الْحَمْدُ لِلَّهِ الَّذِی جَعَلَ الْحَمْدَ مِنْ غَیْرِ حَاجَهٍ مِنْهُ إِلَى حَامِدِیهِ طَرِیقاً مِنْ طُرُقِ الِاعْتِرَافِ بِلَاهُوتِیَّتِهِ وَ صَمَدَانِیَّتِهِ وَ رَبَّانِیَّتِهِ وَ فَرْدَانِیَّتِهِ وَ سَبَباً إِلَى الْمَزِیدِ مِنْ رَحْمَتِهِ وَ مَحَجَّهً لِلطَّالِبِ مِنْ فَضْلِهِ وَ كَمَّنَ فِی إِبْطَانِ اللَّفْظِ حَقِیقَهَ الِاعْتِرَافِ لَهُ بِأَنَّهُ الْمُنْعِمُ عَلَى كُلِّ حَمْدٍ بِاللَّفْظِ وَ إِنْ عَظُمَ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِیكَ لَهُ شَهَادَهً نُزِعَتْ عَنْ إِخْلَاصِ الطَّوِی وَ نُطْقَ اللِّسَانِ بِهَا عِبَارَهً عَنْ صِدْقٍ خَفِیٍّ أَنَّهُ

الْخالِقُ الْبارِئُ الْمُصَوِّرُ لَهُ الْأَسْماءُ الْحُسْنى لَيْسَ كَمِثْلِهِ شَيْ ءٌ إِذْ كانَ الشَّيْ ءُ مِنْ مَشِيَّتِهِ فَكانَ لَا يُشْبِهُهُ مُكَوَّنُهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ اسْتَخْلَصَهُ فِي الْقِدَمِ عَلَى سَائِرِ الْأُمَمِ عَلَى عِلْمٍ مِنْهُ انْفَرَدَ عَنِ التَّشَاكُلِ وَ التَّمَاثُلِ مِنْ أَبْنَاءِ الْجِنْسِ وَ انْتَجَبَهُ آمِراً وَ نَاهِياً عَنْهُ أَقَامَهُ فِي سَائِرِ عَالَمِهِ فِي الْأَدَاءِ مَقَامَهُ إِذْ كَانَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَا تَحْوِيهِ خَوَاطِرُ الْأَفْكَارِ وَ لَا تُمَثِّلُهُ غَوَامِضُ الظِّنَنِ فِي الْأَسْرَارِ لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْجَبَّارُ قَرَنَ الِاعْتِرَافَ بِنُبُوَّتِهِ بِالاعْتِرَافِ بِلَاهُوتِيَّتِهِ وَ اخْتَصَّهُ مِنْ تَكْرِمَتِهِ بِمَا لَمْ يَلْحَقْهُ فِيهِ أَحَدٌ مِنْ بَرِيَّتِهِ فَهُوَ أَهْلُ ذَلِكَ بِخَاصَّتِهِ وَ خَلَّتِهِ إِذْ لَا يَخْتَصُّ مَنْ يَشُوبُهُ التَّغْيِيرُ وَ لَا يُخَالِلُ مَنْ يَلْحَقُهُ التَّظْنِينُ وَ أَمَرَ بِالصَّلَاةِ عَلَيْهِ مَزِيداً فِي تَكْرِمَتِهِ وَ طَرِيقاً لِلدَّاعِي إِلَى إِجَابَتِهِ فَصَلَّى اللَّهُ عَلَيْهِ وَ كَرَّمَ وَ شَرَّفَ وَ عَظَّمَ مَزِيداً لَا يَلْحَقُهُ التَّنْفِيدُ وَ لَا يَنْقَطِعُ عَلَى التَّأْبِيدِ وَ أَنَّ اللَّهَ تَعَالَى اخْتَصَّ لِنَفْسِهِ بَعْدَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنْ بَرِيَّتِهِ خَاصَّةً عَلَّاهُمْ بِتَعْلِيَتِهِ وَ سَمَا بِهِمْ إِلَى رُتْبَتِهِ وَ جَعَلَهُمُ الدُّعَاةَ بِالْحَقِّ إِلَيْهِ وَ الْأَدِلَّاءَ بِالْإِرْشَادِ عَلَيْهِ لِقَرْنٍ قَرْنٍ وَ زَمَنٍ زَمَنٍ أَنْشَأَهُمْ فِي الْقِدَمِ قَبْلَ كُلِّ مَذْرُوٍّ وَ مَبْرُوٍّ أَنْوَاراً أَنْطَقَهَا بِتَحْمِيدِهِ وَ أَلْهَمَهَا شُكْرَهُ وَ تَمْجِيدَهُ وَ جَعَلَهَا الْحُجَجَ عَلَى كُلِّ مُعْتَرِفٍ لَهُ بِمَلَكَةِ الرُّبُوبِيَّةِ وَ سُلْطَانِ الْعُبُودِيَّةِ وَ اسْتَنْطَقَ بِهَا الْخَرَسَاتِ بِأَنْوَاعِ اللُّغَاتِ بُخُوعاً لَهُ فَإِنَّهُ فَاطِرُ الْأَرَضِينَ وَ السَّمَاوَاتِ وَ أَشْهَدَهُمْ خَلْقَهُ وَ وَلَّاهُمْ مَا شَاءَ مِنْ أَمْرِهِ جَعَلَهُمْ تَرَاجِمَ مَشِيَّتِهِ وَ أَلْسُنَ إِرَادَتِهِ عَبِيداً لا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ يَعْلَمُ ما بَيْنَ أَيْدِيهِمْ وَ ما خَلْفَهُمْ وَ لا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضى وَ هُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ يَحْكُمُونَ بِأَحْكَامِهِ وَ يَسْتَنُّونَ بِسُنَّتِهِ وَ يَعْتَمِدُونَ حُدُودَهُ وَ يُؤَدُّونَ فَرْضَهُ وَ لَمْ يَدَعِ الْخَلْقَ فِي بُهَمٍ صُمّاً وَ لَا فِي عَمْيَاءَ بُكْماً بَلْ جَعَلَ لَهُمْ عُقُولًا مَازَجَتْ شَوَاهِدَهُمْ وَ تَفَرَّقَتْ فِي هَيَاكِلِهِمْ وَ حَقَّقَهَا فِي نُفُوسِهِمْ وَ اسْتَعْبَدَ لَهَا حَوَاسَّهُمْ فَقَرَّرَ بِهَا عَلَى أَسْمَاعٍ وَ نَوَاظِرَ وَ أَفْكَارٍ وَ خَوَاطِرَ أَلْزَمَهُمْ بِهَا حُجَّتَهُ وَ أَرَاهُمْ بِهَا مَحَجَّتَهُ وَ أَنْطَقَهُمْ عَمَّا شَهِدَ بِأَلْسُنٍ ذَرِبَةٍ بِمَا قَامَ فِيهَا مِنْ قُدْرَتِهِ وَ حِكْمَتِهِ وَ بَيَّنَ عِنْدَهُمْ بِهَا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يَحْيى مَنْ حَيَّ عَنْ بَيِّنَةٍ وَ إِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ بَصِيرٌ شَاهِدٌ خَبِيرٌ ثُمَّ إِنَّ اللَّهَ تَعَالَى جَمَعَ لَكُمْ مَعْشَرَ الْمُؤْمِنِينَ فِي هَذَا الْيَوْمِ عِيدَيْنِ عَظِيمَيْنِ كَبِيرَيْنِ لَا يَقُومُ أَحَدُهُمَا إِلَّا بِصَاحِبِهِ لِيُكْمِلَ عِنْدَكُمْ جَمِيلَ صَنِيعَتِهِ وَ يَقِفَكُمْ عَلَى طَرِيقِ رُشْدِهِ وَ يَقْفُو بِكُمْ آثَارَ الْمُسْتَضِيئِينَ بِنُورِ هِدَايَتِهِ وَ يَشْمَلَكُمْ مِنْهَاجَ قَصْدِهِ وَ يُوَفِّرَ عَلَيْكُمْ هَنِي ءَ رِفْدِهِ فَجَعَلَ الْجُمُعَةَ مَجْمَعاً نَدَبَ إِلَيْهِ لِتَطْهِيرِ مَا كَانَ قَبْلَهُ وَ غَسْلِ مَا كَانَ أَوْقَعَتْهُ مَكَاسِبُ السَّوْءِ مِنْ مِثْلِهِ إِلَى مِثْلِهِ وَ ذِكْرَى لِلْمُؤْمِنِينَ وَ تِبْيَانَ خَشْيَةِ الْمُتَّقِينَ وَ وَهَبَ مِنْ ثَوَابِ الْأَعْمَالِ فِيهِ أَضْعَافَ مَا وَهَبَ لِأَهْلِ طَاعَتِهِ فِي الْأَيَّامِ قَبْلَهُ وَ جَعَلَهُ لَا يَتِمُّ إِلَّا بِالائْتِمَارِ لِمَا أُمِرَ بِهِ وَ الِانْتِهَاءِ عَمَّا نُهِيَ عَنْهُ وَ الْبُخُوعِ بِطَاعَتِهِ فِيمَا حَثَّ عَلَيْهِ وَ نَدَبَ إِلَيْهِ فَلَا يَقْبَلُ تَوْحِيدَهُ إِلَّا بِالاعْتِرَافِ لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِنُبُوَّتِهِ وَ لَا يَقْبَلُ دِيناً إِلَّا بِوَلَايَةِ مَنْ أَمَرَ بِوَلَايَتِهِ وَ لَا تَنْتَظِمُ أَسْبَابُ طَاعَتِهِ إِلَّا بِالتَّمَسُّكِ بِعِصَمِهِ وَ عِصَمِ أَهْلِ وَلَايَتِهِ فَأَنْزَلَ عَلَى نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي يَوْمَ الدَّوْحِ مَا بَيَّنَ بِهِ عَنْ إِرَادَتِهِ فِي خُلَصَائِهِ وَ ذَوِي اجْتِبَائِهِ وَ أَمَرَهُ بِالْبَلَاغِ وَ تَرْكِ الْحَفْلِ بِأَهْلِ الزَّيْغِ وَ النِّفَاقِ وَ ضَمِنَ لَهُ عِصْمَتَهُ مِنْهُمْ وَ كَشَفَ مِنْ خَبَايَا أَهْلِ الرَّيْبِ وَ ضَمَائِرِ أَهْلِ الِارْتِدَادِ مَا رَمَزَ فِيهِ فَعَقَلَهُ الْمُؤْمِنُ وَ الْمُنَافِقُ فَأَعَزَّ مُعِزٌّ وَ ثَبَتَ عَلَى الْحَقِّ ثَابِتٌ وَ ازْدَادَتْ جَهْلَةُ الْمُنَافِقِ وَ حَمِيَّةُ الْمَارِقِ وَ وَقَعَ الْعَضُّ عَلَى النَّوَاجِدِ وَ الْغَمْزُ عَلَى السَّوَاعِدِ وَ نَطَقَ نَاطِقٌ وَ نَعَقَ نَاعِقٌ وَ نَشَقَ نَاشِقٌ وَ اسْتَمَرَّ عَلَى مَارِقَتِهِ مَارِقٌ وَ وَقَعَ الْإِذْعَانُ مِنْ طَائِفَةٍ بِاللِّسَانِ دُونَ حَقَائِقِ الْإِيمَانِ وَ مِنْ طَائِفَةٍ بِاللِّسَانِ وَ صِدْقِ الْإِيمَانِ وَ كَمَّلَ اللَّهُ دِينَهُ وَ أَقَرَّ عَيْنَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ الْمُؤْمِنِينَ وَ الْمُتَابِعِينَ وَ كَانَ مَا قَدْ شَهِدَهُ بَعْضُكُمْ وَ بَلَغَ بَعْضَكُمْ وَ تَمَّتْ كَلِمَةُ اللَّهِ الْحُسْنَى الصَّابِرِينَ وَ دَمَّرَ اللَّهُ مَا صَنَعَ فِرْعَوْنُ وَ هَامَانُ وَ قَارُونُ وَ جُنُودُهُ – وَ مَا كَانُوا يَعْرِشُونَ وَ بَقِيَتْ حُثَالَةٌ مِنَ الضَّلَالِ لَا يَأْلُونَ النَّاسَ خَبَالًا يَقْصِدُهُمُ اللَّهُ فِي دِيَارِهِمْ وَ يَمْحُو اللَّهُ آثَارَهُمْ وَ يُبِيدُ مَعَالِمَهُمْ وَ يُعْقِبُهُمْ عَنْ قُرْبِ الْحَسَرَاتِ وَ يُلْحِقُهُمْ بِمَنْ بَسَطَ أَكُفَّهُمْ وَ مَدَّ أَعْنَاقَهُمْ وَ مَكَّنَهُمْ مِنْ دِينِ اللَّهِ حَتَّى بَدَّلُوهُ وَ مِنْ حُكْمِهِ حَتَّى غَيَّرُوهُ وَ سَيَأْتِي نَصْرُ اللَّهِ عَلَى عَدُوِّهِ لِحِينِهِ وَ اللَّهُ لَطِيفٌ خَبِيرٌ وَ فِي دُونِ مَا سَمِعْتُمْ كِفَايَةٌ وَ بَلَاغٌ فَتَأَمَّلُوا رَحِمَكُمُ اللَّهُ مَا نَدَبَكُمُ اللَّهُ إِلَيْهِ وَ حَثَّكُمْ عَلَيْهِ وَ اقْصِدُوا شَرْعَهُ وَ اسْلُكُوا نَهْجَهُ – وَ لا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ إِنَّ هَذَا يَوْمٌ عَظِيمُ الشَّأْنِ فِيهِ وَقَعَ الْفَرَجُ وَ رُفِعَتِ الدَّرَجُ وَ وَضَحَتِ الْحُجَجُ وَ هُوَ يَوْمُ الْإِيضَاحِ وَ الْإِفْصَاحِ عَنِ الْمَقَامِ الصُّرَاحِ وَ يَوْمُ كَمَالِ الدِّينِ وَ يَوْمُ الْعَهْدِ الْمَعْهُودِ وَ يَوْمُ الشَّاهِدِ وَ الْمَشْهُودِ وَ يَوْمُ تِبْيَانِ الْعُقُودِ عَنِ النِّفَاقِ وَ الْجُحُودِ وَ يَوْمُ الْبَيَانِ عَنْ حَقَائِقِ الْإِيمَانِ وَ يَوْمُ دَحْرِ الشَّيْطَانِ وَ يَوْمُ الْبُرْهَانِ هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ تُوعَدُونَ هَذَا يَوْمُ الْمَلَإِ الْأَعْلَى الَّذِي أَنْتُمْ عَنْهُ مُعْرِضُونَ هَذَا يَوْمُ الْإِرْشَادِ وَ يَوْمُ مِحْنَةِ الْعِبَادِ وَ يَوْمُ الدَّلِيلِ عَلَى الرُّوَّادِ هَذَا يَوْمُ أَبْدَى خَفَايَا الصُّدُورِ وَ مُضْمَرَاتِ الْأُمُورِ هَذَا يَوْمُ النُّصُوصِ عَلَى أَهْلِ الْخُصُوصِ هَذَا يَوْمُ شِيثٍ هَذَا يَوْمُ إِدْرِيسَ هَذَا يَوْمُ يُوشَعَ

هَذَا يَوْمُ شَمْعُونَ هَذَا يَوْمُ الْأَمْنِ الْمَأْمُونِ هَذَا يَوْمُ إِظْهَارِ الْمَصُونِ مِنَ الْمَكْنُونِ هَذَا يَوْمُ إِبْلَاءِ السَّرَائِرِ فَلَمْ يَزَلْ ع يَقُولُ هَذَا يَوْمُ هَذَا يَوْمُ فَرَاقِبُوا اللَّهَ عَزَّ وَ جَلَّ وَ اتَّقُوهُ وَ اسْمَعُوا لَهُ وَ أَطِيعُوهُ وَ احْذَرُوا الْمَكْرَ وَ لَا تُخَادِعُوهُ وَ فَتِّشُوا ضَمَائِرَكُمْ وَ لَا تُوَارِبُوهُ وَ تَقَرَّبُوا إِلَى اللَّهِ بِتَوْحِيدِهِ وَ طَاعَهِ مَنْ أَمَرَكُمْ أَنْ تُطِيعُوهُ- وَ لا تُمْسِكُوا بِعِصَمِ الْكَوافِرِ وَ لَا يُجَنِّحُ بِكُمُ الْغَيُّ فَتَضِلُّوا عَنْ سَبِيلِ الرَّشَادِ بِاتِّبَاعِ أُولَئِكَ الَّذِينَ ضَلُّوا وَ أَضَلُّوا قَالَ اللَّهُ عَزَّ مِنْ قَائِلٍ فِي طَائِفَهٍ ذَكَرَهُمْ بِالذَّمِّ فِي كِتَابِهِ- إِنَّا أَطَعْنا سادَتَنا وَ كُبَراءَنا فَأَضَلُّونَا السَّبِيلَا رَبَّنا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذابِ وَ الْعَنْهُمْ لَعْناً كَبِيراً وَ قَالَ تَعَالَى وَ إِذْ يَتَحاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعاً- فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذابِ اللَّهِ مِنْ شَيْءٍ قالُوا لَوْ هَدانَا اللَّهُ لَهَدَيْناكُمْ أَ فَتَدْرُونَ الِاسْتِكْبَارُ مَا هُوَ- هُوَ تَرْكُ الطَّاعَهِ لِمَنْ أُمِرُوا بِطَاعَتِهِ وَ التَّرَفُّعُ عَلَى مَنْ نَدَبُوا إِلَى مُتَابَعَتِهِ وَ الْقُرْآنُ يَنْطِقُ مِنْ هَذَا عَنْ كَثِيرٍ أَنْ تُدَبِّرَهُ مُتَدَبِّرٌ زَجْرَهُ وَ وَعْظَهُ وَ اعْلَمُوا أَيُّهَا الْمُؤْمِنُونَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ- إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيانٌ مَرْصُوصٌ أَ تَدْرُونَ مَا سَبِيلُ اللَّهِ وَ مَنْ سَبِيلُهُ وَ مَنْ صِرَاطُ اللَّهِ وَ مَنْ طَرِيقُهُ أَنَا صِرَاطُ اللَّهِ الَّذِي مَنْ لَمْ يَسْلُكْهُ بِطَاعَهِ اللَّهِ فِيهِ هُوِيَ بِهِ إِلَى النَّارِ وَ أَنَا سَبِيلُهُ الَّذِي نَصَبَنِي لِلِاتِّبَاعِ بَعْدَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَا قَسِيمُ الْجَنَّهِ وَ النَّارِ وَ أَنَا حُجَّهُ اللَّهِ عَلَى الْفُجَّارِ وَ نُورُ الْأَنْوَارِ فَانْتَبِهُوا عَنْ رَقْدَهِ الْغَفْلَهِ وَ بَادِرُوا بِالْعَمَلِ قَبْلَ حُلُولِ الْأَجَلِ وَ سابِقُوا إِلى مَغْفِرَهٍ مِنْ رَبِّكُمْ قَبْلَ أَنْ يُضْرَبَ بِالسُّورِ بِبَاطِنِ الرَّحْمَهِ وَ ظَاهِرِ الْعَذَابِ فَتُنَادَوْنَ فَلَا يَسْمَعُ نِدَاؤُكُمْ وَ تَضِجُّونَ فَلَا يُحْفَلُ بِضَجِيجِكُمْ وَ قَبْلَ أَنْ تَسْتَغِيثُوا فَلَا تُغَاثُوا سَارِعُوا إِلَى الطَّاعَاتِ قَبْلَ فَوْتِ الْأَوْقَاتِ فَكَانَ قَدْ جَاءَكُمْ هَادِمُ اللَّذَّاتِ فَلَا مَنَاصَ نَجَاءٍ وَ لَا مَحِيصَ تَخْلِيصٍ عُودُوا رَحِمَكُمُ اللَّهُ بَعْدَ انْقِضَاءِ مَجْمَعِكُمْ بِالتَّوْسِعَهِ عَلَى عِيَالِكُمْ وَ الْبِرِّ بِإِخْوَانِكُمْ وَ الشُّكْرِ لِلَّهِ عَزَّ وَ جَلَّ عَلَى مَا مَنَحَكُمْ وَ أَجْمِعُوا يَجْمَعِ اللَّهُ شَمْلَكُمْ وَ تَبَارُّوا يَصِلِ اللَّهُ أُلْفَتَكُمْ وَ تَهَادَوْا نِعَمَ اللَّهِ كَمَا مَنَّاكُمْ بِالثَّوَابِ فِيهِ عَلَى أَضْعَافِ الْأَعْيَادِ قَبْلَهُ وَ بَعْدَهُ إِلَّا فِي مِثْلِهِ وَ الْبِرُّ فِيهِ يُثْمِرُ الْمَالَ وَ يَزِيدُ فِي الْعُمُرِ وَ التَّعَاطُفُ فِيهِ يَقْتَضِي رَحْمَهَ اللَّهِ وَ عَطْفَهُ وَ هَيِّئُوا لِإِخْوَانِكُمْ وَ عِيَالِكُمْ عَنْ فَضْلِهِ بِالْجُهْدِ مِنْ جُودِكُمْ وَ بِمَا تَنَالُهُ الْقُدْرَهُ مِنِ اسْتِطَاعَتِكُمْ وَ أَظْهِرُوا الْبِشْرَ فِيمَا بَيْنَكُمْ وَ السُّرُورَ فِي مُلَاقَاتِكُمْ وَ الْحَمْدُ لِلَّهِ عَلَى مَا مَنَحَكُمْ وَ عُودُوا بِالْمَزِيدِ مِنَ الْخَيْرِ عَلَى أَهْلِ التَّأْمِيلِ لَكُمْ وَ سَاوُوا بِكُمْ ضُعَفَاءَكُمْ فِي مَآكِلِكُمْ وَ مَا تَنَالُهُ الْقُدْرَهُ مِنِ اسْتِطَاعَتِكُمْ وَ عَلَى حَسَبِ إِمْكَانِكُمْ فَالدِّرْهَمُ فِيهِ بِمِائَهِ أَلْفِ دِرْهَمٍ وَ الْمَزِيدُ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ صَوْمُ هَذَا الْيَوْمِ مِمَّا نَدَبَ اللَّهُ تَعَالَى إِلَيْهِ وَ جَعَلَ الْجَزَاءَ الْعَظِيمَ كَفَالَهً عَنْهُ حَتَّى لَوْ تَعَبَّدَ لَهُ عَبْدٌ مِنَ الْعَبِيدِ فِي الشَّبِيبَهِ مِنِ ابْتِدَاءِ الدُّنْيَا إِلَى تَقَضِّيهَا صَائِماً نَهَارَهَا قَائِماً لَيْلَهَا إِذَا أَخْلَصَ الْمُخْلِصُ فِي صَوْمِهِ لَقَصُرَتْ إِلَيْهِ أَيَّامُ الدُّنْيَا عَنْ كِفَايَهٍ وَ مَنْ أَسْعَفَ أَخَاهُ مُبْتَدِئاً وَ بَرَّهُ رَاغِباً فَلَهُ كَأَجْرِ مَنْ صَامَ هَذَا الْيَوْمَ وَ قَامَ لَيْلَتَهُ وَ مَنْ فَطَّرَ مُؤْمِناً فِي لَيْلَتِهِ فَكَأَنَّمَا فَطَّرَ فِئَاماً وَ فِئَاماً يَعُدُّهَا بِيَدِهِ عَشَرَهً فَنَهَضَ نَاهِضٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا الْفِئَامُ قَالَ مِائَهُ أَلْفِ نَبِيٍّ وَ صِدِّيقٍ وَ شَهِيدٍ فَكَيْفَ بِمَنْ تَكَفَّلَ عَدَداً مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ أَنَا ضَمِينُهُ عَلَى اللَّهِ تَعَالَى الْأَمَانَ مِنَ الْكُفْرِ وَ الْفَقْرِ وَ إِنْ مَاتَ فِي لَيْلَتِهِ أَوْ يَوْمِهِ أَوْ بَعْدَهُ إِلَى مِثْلِهِ مِنْ غَيْرِ ارْتِكَابِ كَبِيرَهٍ فَأَجْرُهُ عَلَى اللَّهِ تَعَالَى وَ مَنِ اسْتَدَانَ لِإِخْوَانِهِ وَ أَعَانَهُمْ فَأَنَا الضَّامِنُ عَلَى اللَّهِ إِنْ بَقَّاهُ قَضَاهُ وَ إِنْ قَبَضَهُ حَمَلَهُ عَنْهُ وَ إِذَا تَلَاقَيْتُمْ فَتَصَافَحُوا بِالتَّسْلِيمِ وَ تَهَانَوُا النِّعْمَهَ فِي هَذَا الْيَوْمِ وَ لْيُبَلِّغِ الْحَاضِرُ الْغَائِبَ وَ الشَّاهِدُ الْبَائِنَ وَ لْيَعُدِ الْغَنِيُّ عَلَى الْفَقِيرِ وَ الْقَوِيُّ عَلَى الضَّعِيفِ أَمَرَنِي رَسُولُ اللَّهِ ص بِذَلِكَ ثُمَّ أَخَذَ ص فِي خُطْبَهِ الْجُمُعَهِ وَ جَعَلَ صَلَاهَ جُمُعَتِهِ صَلَاهَ عِيدِهِ وَ انْصَرَفَ بِوُلْدِهِ وَ شِيعَتِهِ إِلَى مَنْزِلِ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ ع بِمَا أَعَدَّ لَهُ مِنْ طَعَامِهِ وَ انْصَرَفَ غَنِيُّهُمْ وَ فَقِيرُهُمْ بِرِفْدِهِ إِلَى عِيَالِه

منبع: مصباح المتهجد و سلاح المتعبد، ج ۲، ص: ۷۵۳

This gathering shall soon come to an end and all of you will go back to your homes and" families – may Allah shower His mercy upon all of you. On this day, you should be kind to your families and do good deeds to your brothers. You should thank Allah for the blessings which He has granted you. You must also be sure to unite with one another so that through this, Allah may assist you. Do good to others so that Allah makes your friendship firm and immovable. From the blessings which Allah has given you, give gifts to one another. On this day, Allah will give rewards (to you) in multiple folds compared to other days of celebration ('Eid). This form of reward cannot be attained except through this day (Ghadir). Doing good to others and giving away much wealth to others increases the life span. Being a host to others results in the mercy and love of Allah descending upon you. On this day, as much as you are able to, give your brothers and family a portion of the wealth which Allah has granted you. Always be smiling and in a happy mood when you meet one another; and be sure to thank Allah for the blessings which He has showered upon you. Go towards those people whose hope may lie in you and do well to them. In regards to your food and drink (on this day), ensure that between you and those who are under your care and supervision, there is equality. This equality and equity must be displayed to the extent of your ability (and you should know that) the reward of giving one dirham of charity on this day is equivalent to giving ۱۰۰,۰۰۰ dirham of charity (on any other day) and the Divine bounty of this is in Allah's hands alone. Allah has also made it highly recommended to fast on this day and has promised a great reward for one who observes it. If a person was to look after the needs and necessities of his brothers, even before his own wishes and desires (were expressed to Allah), and if one was to look after their requests in the best possible way, then one would be granted such a reward that it would be equivalent to fasting the entire day and spending the entire night in worship .until the morning hours

p: ۶۲

A person who feeds another fasting person on this day will be equal to that person who went person by person and fed all of the fasting people (with his own hands). You must convey all that you have just heard to those who are not here. The strong and able people must go out in search of the weak people; the powerful must go in search of the oppressed, as these are all things which the Prophet (p.b.u.h.h.f.) has commanded me to ".do

Imam 'Ali (p.b.u.h.) then read the Khutbah for Jumu'ah and performed the Salat al-Jumu'ah (since there is no special Salat for this 'Eid). He then went with his children and Shia to the house of Imam Hossain (p.b.u.h.), where food was ready, and he distributed gifts to the Shia – both the needy and the free from need - who had accompanied him, ".[and then instructed them to go home to their families [١

Source: Biharul Anwar, vol. ٩٧, Page ١١٧

Imam Hasan's Saying about Qadir

Reasoning of Imam Hassan (Peace Be Upon Him) to Mu'avie About The Prophet's Successor

:Salim ib. qeis narrates from Abdallah ib. Jafar, who said

Once Mu'avie criticized me: why do you respect Hassan and Hussein this much? ; they are not better than you nor is their father greater than yours. And if their mother was not the !daughter of the Prophet I would say that your mother was even greater than theirs

Abdollah says: I got angry about what he said and said: verily you know them not. Definitely they are better than me, their father is greater than mine and their mother is better than my mother. I very well remember that the Holy Prophet remarked about .them and their father

p: ۶٣

Mu'avie said: we know that you do not tell lies; now tell us about what you heard of the Prophet (at that session there were Mu'avie, Imam Hassan and Imam Hussein (PBUT), .(Ibn Abbas and his brother Fazl

.Abdallah replied: what I know is greater than what you have already in mind

Mu'avie said: no matter how impressive it is. Now that GOD killed your leader (Ali ib. Abittalib) and I inherited the power, your words have no more importance because GOD .didn't value your words

:Abdollah said: I heard the Prophet said to Ali

My life is preeminent of the life of any other Muslim. Who so ever I am on priority of, Ali is" ".worthier than themselves

Ali was in a house in front of the Prophet's house and Hassan, Hussein, Omar ib. Ome ,salame, Osama ib. Zeid

Fatima, Ome Aiman, Abuzar, Meqdad and Zubair ib. Avam were with him. The Prophet touched Ali on the arm and repeated this sentence for three times. Then his holiness .(explicitly foretold the names of twelve Imams (١

He also foretold that there will be twelve caliphs and governors who will go astray; ten of them are from Umayyad and two of them are from Quraysh. These two will be punished ....for the sins of those ten. The Prophet then named all these twelve Caliphs

:Mu;avie then turned to Hassan (PBUH) and said

?O Hassan! What do you say herein

:Imam Hassan (PBUH) replied

p: ۶۴

O Mu'avie I heard what you told to Ibn Abbas. I wonder how rude you are to GOD and how impolite you are when you said that "GOD killed your boss and I inherited the power". Do you really think that when there are some people like us, then a man like you is worth leadership of people? Doom on you and three previous caliphs because you usurped leadership. Now I say things that you are not worth hearing them:

Verily, all of the people in the time of the Prophet did their Divine duties without any quarrel. Of these Divine duties I refer to: Testimony on "Uniqueness of Allah", "Prophecy and servitude of Muhammad", " the five obligatory prayers", "Paying zakat", "Fasting of Ramadan", "Haj" and so on. They also all forbade "Adultery, drinking wine, robbery, not visiting relatives, untruthness, etc.

But after the Prophet they struggled and fought because of some differences; they were divided into groups and gangs some of which cursed the other. The root of their difference was "velayat". All of them claimed that they are worth caliphate of the Prophet- except for the only group who followed the Prophet and were submitted to the Quran.

Then whosoever followed the behavior of the "people of Qeble" and left the differences to GOD was saved from the hill and will enter the Heaven.

The servant who is bestowed GOD's grace will be led to the twelve Imams and his heart will be delighted with Divine light. This person will be blessed and have a prosperous future. The Prophet (Peace Be Upon Him) said:"GOD bless the man who found the Truth and propagated it to others, or kept silent and rescued the seditions.

p: ۶۵

What we believe in is that Imams are from our family (household of the Prophet) and no one else is worth this situation. GOD has explicitly declared us in the Holy Quran and Sunnat of the Prophet. Knowledge is with us and we are people of Knowledge. There is nothing that we are not aware of. Even the atonement of a scratch is told to us by the .(Holy Prophet and written down by Ali (PBUT

Some people –including you, son of Hend– thought they are worthier than us to the caliphate. You Mu'avie think that Omar collected Quran from what people had in mind. .Then some people thought that most of the verses of the Quran have been lost

.No, never. I swear to GOD that whole of Quran verses are kept saved before us

Then Omar wanted his people to use their own ideas about religion. From then on my father most of the time corrected their mistakes about religion. But some other times they attended Omar and asked about his ideas while he did not have Knowledge and .wisdom

Different groups of Muslims thought they are worth the leadership and not we Ahlalbayt. .We ask GOD to help us against them and verily GOD is enough for us

Imam Hussein's Saying about Qadir

Presence at Ghadir Khom

Imam Hussein attended the Ghadir Khom occasion along with his father and his .(grandfather, The Holy Prophet Muhammad (Peace Be Upon Them

The Prophet Muhammad Washed himself (qusl) on Saturday, Zyghade ۲۵th, took two long garments (lebas ehram) and left Medina towards Mecca. The Holy Prophet's Household who are Fatima, Imam Hasan and Imam Hussein, along with other children and the wives .of the Prophet followed the Prophet

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Imam Hussein's Reasoning With the Second Caliph

Imam Hussein's Reasoning With the Second Caliph Omar Khatab About Imamate

:A Tradition Says

One day Omar was giving a speech in the Prophet's mosque and on his pulpit. Among his sayings he told a lie and attributed the exclusive virtue of the Prophet and his Household to himself and said: "I am worthier than the believers to themselves (which means .(.whatever I order them to, they will be obliged to obey

Imam Hussein was sitting at the corner of the mosque. When he heard that Omar was :saying this lie shouted at him and said

O you the liar, come down of the pulpit of the Prophet. This is the situation of my father" ".and not yours

Omar replied: "I swear this is the pulpit of your father and not mine. Who has taught you "?these words? Does your father teach you these things

Imam Hussein said: "my father Ali ib. Abitalib is my leader and my hero and I am his pupil. How good it is to obey him. Of course the holy Prophet wanted us all to follow him due to the Divine Revelation. All of the people were informed of this declaration. While they all .accepted this by heart they refused it by tongue

?Oh! What may Allah do with those who rejected and refused our right

"?Will Muhammad not face them angrily and unkindly

Omar said: "O Hussein GOD damns those who neglected your father's right. It was people ."who chose me as their ruler. In case they had chosen your father I also would follow him

p: ۶۷

Imam Hussein replied:" O son of Khatab. Who gave you authority of Muslims after Abubakr? None of you were given this authority by Allah and his Messenger and they were not satisfied of you. When is Muhammad satisfied? When his Household are ?satisfied or when you are satisfied

You are in authority of Muslims unjustly and you have usurped Muhammad's household's .right. You have occupied Muhammad pulpit while you are not worth it

You judge by means of the Holy Quran while you know neither its difficulties nor its .Paraphrases. Before you a wrong doer and a good doer are alike

Then I hope GOD will judge you the way you deserve it and asks you about what you did ."in this world

Imam Sajad's Saying about Qadir

tradition ١

حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ الْحَافِظُ الْجِعَابِيُّ قَالَ حَدَّثَنِی جَعْفَرُ بْنُ مُحَمَّدٍ الْحَسَنِیُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَلِیِّ بْنِ خَلَفٍ قَالَ حَدَّثَنَا سَهْلُ بْنُ إِسْمَاعِیلَ بْنِ عَامِرٍ قَالَ حَدَّثَنَا زَافِرُ بْنُ سُلَیْمَانَ عَنْ شَرِیکٍ عَنْ أَبِی إِسْحَاقَ قَالَ: قُلْتُ لِعَلِیِّ بْنِ الْحُسَیْنِ ع مَا مَعْنَی قَوْلِ النَّبِیِّ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلِیٌّ مَوْلَاهُ قَالَ أَخْبَرَهُمْ أَنَّهُ الْإِمَامُ بَعْدَهُ.

:Abu eshaq (one of the helpers of imam Sajad) says

I asked Imam Sajad:" O my master , what is the meaning of this sentence that the Prophet preached at the lake of Qadir : " of whomsoever I am the Guardian, Ali is also the .?"Guardian

Imam replied: " the Prophet informed people that after him Ali (PBUH) is the leader and ".the Imam

p: ۶۸

Stated from: Maani Alakhbar p.۶۵

tradition ۲

قَالَ السَّيِّدُ ابْنُ طَاوُسٍ رَضِيَ اللَّهُ عَنْهُ رَوَى مُحَمَّدُ بْنُ جَرِيرٍ الطَّبَرِيُّ عَنْ يُوسُفَ بْنِ عَلِيٍّ الْبَلْخِيِّ عَنْ أَبِي سَعِيدٍ الْآدَمِيِّ عَنْ عَبْدِ الْكَرِيمِ بْنِ هِلَالٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ص أَنْ أَخْرُجَ فَأُنَادِيَ فِي النَّاسِ أَلَا مَنْ ظَلَمَ أَجِيراً أَجْرَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ أَلَا مَنْ تَوَالَى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ أَلَا وَ مَنْ سَبَّ أَبَوَيْهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَخَرَجْتُ فَنَادَيْتُ فِي النَّاسِ كَمَا أَمَرَنِي النَّبِيُّ ص فَقَالَ لِي عُمَرُ بْنُ الْخَطَّابِ هَلْ لِمَا نَادَيْتَ بِهِ مِنْ تَفْسِيرٍ فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ قَالَ فَقَامَ عُمَرُ وَ جَمَاعَةٌ مِنْ أَصْحَابِ النَّبِيِّ ص فَدَخَلُوا عَلَيْهِ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ هَلْ لِمَا نَادَى عَلِيٌّ مِنْ تَفْسِيرٍ قَالَ نَعَمْ أَمَرْتُهُ أَنْ يُنَادِيَ أَلَا مَنْ ظَلَمَ أَجِيراً أَجْرَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ اللَّهُ يَقُولُ قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى فَمَنْ ظَلَمَنَا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ أَمَرْتُهُ أَنْ يُنَادِيَ مَنْ تَوَالَى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ اللَّهُ يَقُولُ النَّبِيُّ أَوْلى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ فَمَنْ تَوَالَى غَيْرَ عَلِيٍ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ أَمَرْتُهُ أَنْ يُنَادِيَ مَنْ سَبَّ أَبَوَيْهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ أَنَا أُشْهِدُ اللَّهَ وَ أُشْهِدُكُمْ أَنِّي وَ عَلِيّاً أَبَوَا الْمُؤْمِنِينَ فَمَنْ سَبَّ أَحَدَنَا فَعَلَيْهِ لَعْنَةُ اللَّهِ فَلَمَّا خَرَجُوا قَالَ عُمَرُ يَا أَصْحَابَ مُحَمَّدٍ مَا أَكَّدَ النَّبِيُّ لِعَلِيٍّ فِي الْوَلَايَةِ فِي غَدِيرِ خُمٍّ وَ لَا فِي غَيْرِهِ أَشَدَّ مِنْ تَأْكِيدِهِ فِي يَوْمِنَا هَذَا قَالَ خَبَّابُ بْنُ الْأَرَتِّ كَانَ هَذَا الْحَدِيثُ قَبْلَ وَفَاةِ النَّبِيِّ ص بِتِسْعَةَ عَشَرَ يَوْماً.

p: ۶۹

Saied ibn Tavous narrated from Hussein ibn Musa ibn Ja'ffar from his father from his :(grand father (Imam Sajad

Amiralmumenin (the commander of the faithful) said: the Prophet ordered me to :announce people that

O people! GOD damns whoever does not completely grant the rented. GOD damns whoever accepts the velayat of some people other than his Mavalees. (These two words which are derived from the same root velayat have a lot of meanings among which we can refer to : to obey some one's orders ; to love someone and so on). GOD damns .whoever insults his fathers

.Ali (PBUH) says I went and announced people about what the Prophet told me

?Omar bin Khatab said to me: does what you said have any interpretation

.Imam Ali (PBUH) said: ALLAH and his Prophet Know about it

Omar then stood and along with some of the Prophet's followers went towards the .Prophet

?Omar asked the Prophet: does what you told Ali have any interpretation

The Holy Prophet said: yes. I wanted him to say "GOD damns whoever does not completely grant the rented". ALLAH says in the holy Quran:" tell people that I want you no reward except for respecting my near byes (which means the Prophet's Household); then whoever oppresses us (me and my household) GOD damns him. I wanted Ali to say that " GOD damns whoever accepts the velayat of some people other than his Mavalees" ; ALLAH says in the Holy Quran" The Prophet is worthier than the believers when compared to themselves". And whoever I am the Mula of, Ali is his Mula. Then GOD damns whoever accepts the Velaya of some people other than Ali. And I told ALI to announce that "GOD damns whoever insults his fathers". And I ask Allah to witness and I want you to witness that Ali and I (Peace Be Upon Them) are the fathers of believers and .Allah damns whosoever insults us

p: ٧٠

When Omar and others left the prophet Omar said: O people! The Prophet Muhammad .had not emphasized the Velayat of Ali before so much as he did today

.Khabab bin Arat the Prophet declared this tradition ۱۹ days before his death

Stated from: Behar Alanvar, vol.۲۲, p. ۴۹۰

Imam Baqir's Saying about Qadir

:Imam Mohammad Baqir (PBUH) said in a tradition

Once Omar ibn Khatab said to Abu-Bakr send a letter to Osame ibn Zeid and call him forward so that the people will have no more hesitation about his Homage. Abu-Bakr therefore wrote this letter to him: From Abu-Bakr as the successor of the Prophet to Osame ibn Zeid; then, when you received my letter come to me along with your friends because all of the people have gathered around me and selected me as their leader. You must come to me as other people and have homage with me. Or else you will be rebellious and unyielding and I will behave you in a way that is out of your expectation. With regards

:Osame in response wrote this letter

From Osame the assignee and agent of the Holy Prophet in the battle of Sham; then, I received a letter from you whose beginning violates its end. At the beginning of the letter you wrote you are the successor of the Prophet but at the end of the letter you wrote that people selected you as the leader. You should know that my people and I are from Muslims and Immigrants (Muhagerin) but we do not agree on this election and do not accept you as our leader. Beware! Return what you have grabbed to one who truly deserves it and do not deprive him of this. Because he is worthier than you and you surely know what Prophet told about him in Ghadir. How soon you have forgotten this. If you do not return to my territory as soon as soon possible you have disobeyed GOD and the Prophet and also the one who was selected by the Prophet to be master of you and your friend. The holy Prophet did not depose me of my status but you disobeyed me, returned .to Medina and stayed there without my permission

p: ۷۱

When Abu-Bakr read Osame's letter was impressed and wanted to refuse the leadership (which he had grabbed wrongly) but Omar didn't let him and said:" it is GOD's gift to you, don't refuse it or you will be regretful. The way to get out of this is that to send him plenty of letters from different people and persist on his homage. Write to him that lack of his homage will be as schism between Muslims; he must come to us and have homage with ."us like other Muslims

Therefore Abu-Bakr and some other hypocrites wrote a letter to Osame with this content: "Accept what we have agreed on. Don't go after sedition. These people are new Muslims .(" (and your action may cause them to return to atheism

When Osame received the plenty of letters returned to Medina along with his people. There, when he saw people of Medina around Abu-Bakr went to the house of Ali (PBUH) and said: what has happened? Ali (PBUH) said: all that happened is what you see. Osame ?said: did you have Homage with Abu-Bakr

.Imam Ali said: O Osame! Yes I did

?Osame said: you did by your will or you were forced to

.Imam replied: I was forced to

When Osame heard this he got aware of all things. He went to Abu-Bakr and said hello to .him while naming him the Calif. Abu-Bakr replied: hello, the commander

.From Ehtejaj, written by Tabarsi

.Vol ۱

p: ۷۲

Imam Sadiq's Saying about Qadir

Introduction of Ghadir by Imam Sadiq a.s

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ الْهَاشِمِيُّ قَالَ حَدَّثَنَا فُرَاتُ بْنُ إِبْرَاهِيمَ بْنِ فُرَاتٍ الْكُوفِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ ظَهِيرٍ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْفَضْلِ الْهَاشِمِيُّ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص يَوْمَ غَدِيرِ خُمٍّ أَفْضَلُ أَعْيَادِ أُمَّتِی وَ هُوَ الْيَوْمُ الَّذِی أَمَرَنِی اللَّهُ تَعَالَى ذِكْرُهُ فِيهِ بِنَصْبِ أَخِی عَلِيِّ بْنِ أَبِی طَالِبٍ ع عَلَماً لِأُمَّتِی يَهْتَدُونَ بِهِ مِنْ بَعْدِی وَ هُوَ الْيَوْمُ الَّذِی أَكْمَلَ اللَّهُ فِيهِ الدِّينَ وَ أَتَمَّ عَلَى أُمَّتِی فِيهِ النِّعْمَهَ وَ رَضِیَ لَهُمُ الْإِسْلَامَ دِيناً.

ثُمَّ قَالَ (صلى الله عليه و آله): مَعَاشِرَ النَّاسِ! إِنَّ عَلِيّاً مِنِّی وَ أَنَا مِنْ عَلِیٍّ خُلِقَ مِنْ طِينَتِی وَ هُوَ إِمَامُ الْخَلْقِ بَعْدِی يُبَيِّنُ لَهُمْ مَا اخْتَلَفُوا فِيهِ مِنْ سُنَّتِی وَ هُوَ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ يَعْسُوبُ الْمُؤْمِنِينَ وَ خَيْرُ الْوَصِيِّينَ وَ زَوْجُ سَيِّدَهِ نِسَاءِ الْعَالَمِينَ وَ أَبُو الْأَئِمَّهِ الْمَهْدِيِّينَ مَعَاشِرَ النَّاسِ مَنْ أَحَبَّ عَلِيّاً أَحْبَبْتُهُ وَ مَنْ أَبْغَضَ عَلِيّاً أَبْغَضْتُهُ وَ مَنْ وَصَلَ عَلِيّاً وَصَلْتُهُ وَ مَنْ قَطَعَ عَلِيّاً قَطَعْتُهُ وَ مَنْ جَفَا عَلِيّاً جَفَوْتُهُ وَ مَنْ وَالَى عَلِيّاً وَالَيْتُهُ وَ مَنْ عَادَى عَلِيّاً عَادَيْتُهُ.

مَعَاشِرَ النَّاسِ! أَنَا مَدِينَهُ الْحِكْمَهِ وَ عَلِیُّ بْنُ أَبِی طَالِبٍ بَابُهَا وَ لَنْ تُؤْتَى الْمَدِينَهُ إِلَّا مِنْ قِبَلِ الْبَابِ وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِی وَ يُبْغِضُ عَلِيّاً.

p: ۷۳

مَعَاشِرَ النَّاسِ! وَ الَّذِی بَعَثَنِی بِالنُّبُوَّهِ وَ اصْطَفَانِی عَلَی جَمِیعِ الْبَرِیَّهِ مَا نَصَبْتُ عَلِیّاً عَلَماً لِأُمَّتِی فِی الْأَرْضِ حَتَّی نَوَّهَ اللَّهُ بِاسْمِهِ فِی سَمَاوَاتِهِ وَ أَوْجَبَ وَلَایَتَهُ عَلَی مَلَائِکَتِهِ.

Abdullah ibn al-Fazl al-Hashemi narrated from Imam Sadiq Jafar ibn Mohammad and He narrated from his infallible ancestors (peace be upon them): The Apostle of Allah (s.a.w.s) said: The day of Ghadir is the most significant feast of my nation and it is the day in which Allah ordered me to appoint my brother Ali ibn Abi Talib (a.s) as a flag for my nation by which they are led to the right path after me. And it is the day in which Allah perfected his .religion and completed his blessings and gifts and was gratified with Islam as a religion

Then He (s.a.w.s) said: O the people! Surely Ali is from me and I am from him; He was created from my essence and he is the leader of the creation after me. He clarifies the differences and dissensions about my Sunnah. And he is the commander of faithful, the chief of white faced (in the doomsday), the king of Muminin, the best executor, spouse of .the most gentlewoman of the world's ladies and father of guided Imams

O the people! Whoever loves Ali is my beloved. And anyone who hates Ali is my hatred. And whoever joins Ali, I join him too. And anyone who gets separated from Him, I am separated from him as well. And whoever persecuted Him, I persecute him. And whoever fraternizes with Ali, I am friendly with him. And anyone who is hostile toward Ali, I am his .enemy

p: ۷۴

O the people! I am the city of wisdom and Ali ibn Abi Talib is its gate and no one can enter the city only through its gate. Whoever presumes that he likes me, but in the meantime he dislikes Ali (a.s), is absolutely a liar.

O the people! By the God who sent me as his prophet, and selected and preferred me to all his creatures, Allah the Almighty raised Ali's (a.s) name in the heavens and obliged the angels to accept his leadership and Imamate before I appoint him as the flag for my nation on the earth.

Source: Al-Amaali of Saduq, page ۱۲۶

Description of Ghadir day in the resurrection day by Imam Sadiq

مَا رَوَاهُ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُحَمَّدٍ الطِّرَازِيُّ فِي كِتَابِهِ بِإِسْنَادِهِ الْمُتَّصِلِ إِلَى الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَهِ زُفَّتْ أَرْبَعَهُ أَيَّامٍ إِلَى اللَّهِ عَزَّ وَ جَلَّ كَمَا تُزَفُّ الْعَرُوسُ إِلَى خِدْرِهَا يَوْمُ الْفِطْرِ وَ يَوْمُ الْأَضْحَى وَ يَوْمُ الْجُمُعَهِ وَ يَوْمُ غَدِيرِ خُمٍّ وَ يَوْمُ غَدِيرِ خُمٍّ بَيْنَ الْفِطْرِ وَ الْأَضْحَى وَ يَوْمِ الْجُمُعَهِ كَالْقَمَرِ بَيْنَ الْكَوَاكِبِ وَ إِنَّ اللَّهَ لَيُوَكِّلُ بِغَدِيرِ خُمٍّ مَلَائِكَتَهُ الْمُقَرَّبِينَ وَ سَيِّدُهُمْ يَوْمَئِذٍ جَبْرَئِيلُ ع وَ أَنْبِيَاءَ اللَّهِ الْمُرْسَلِينَ وَ سَيِّدُهُمْ يَوْمَئِذٍ مُحَمَّدٌ ص وَ أَوْصِيَاءَ اللَّهِ الْمُنْتَجَبِينَ وَ سَيِّدُهُمْ يَوْمَئِذٍ أَمِيرُ الْمُؤْمِنِينَ وَ أَوْلِيَاءَ اللَّهِ وَ سَادَاتُهُمْ يَوْمَئِذٍ سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ عَمَّارٌ حَتَّى يُورِدَهُ الْجِنَانَ كَمَا يُورِدُ الرَّاعِي بِغَنَمِهِ الْمَاءَ وَ الْكَلَاءَ قَالَ الْمُفَضَّلُ سَيِّدِي تَأْمُرُنِي بِصِيَامِهِ قَالَ لِي إِي وَ اللَّهِ إِي وَ اللَّهِ إِي وَ اللَّهِ إِنَّهُ الْيَوْمُ الَّذِي تَابَ اللَّهُ فِيهِ عَلَى آدَمَ ع فَصَامَهُ [فَصَامَ] شُكْراً لِلَّهِ وَ إِنَّهُ الْيَوْمُ الَّذِي نَجَّى اللَّهُ تَعَالَى فِيهِ إِبْرَاهِيمَ ع مِنَ النَّارِ فَصَامَ شُكْراً لِلَّهِ تَعَالَى عَلَى ذَلِكَ الْيَوْمِ وَ إِنَّهُ الْيَوْمُ الَّذِي أَقَامَ مُوسَى هَارُونَ ع عَلَماً فَصَامَ شُكْراً لِلَّهِ تَعَالَى ذَلِكَ الْيَوْمَ وَ إِنَّهُ الْيَوْمُ الَّذِي أَظْهَرَ عِيسَى ع وَصِيَّهُ شَمْعُونَ الصَّفَا فَصَامَ شُكْراً لِلَّهِ عَزَّ وَ جَلَّ ذَلِكَ [عَلَى ذَلِكَ] الْيَوْمِ وَ إِنَّهُ الْيَوْمُ الَّذِي أَقَامَ رَسُولُ اللَّهِ ص عَلِيّاً لِلنَّاسِ عَلَماً وَ أَبَانَ فِيهِ فَضْلَهُ وَ وَصِيَّهُ فَصَامَ شُكْراً لِلَّهِ تَبَارَكَ وَ تَعَالَى ذَلِكَ الْيَوْمِ وَ إِنَّهُ لَيَوْمُ صِيَامٍ وَ قِيَامٍ وَ إِطْعَامٍ وَ صِلَهِ الْإِخْوَانِ وَ فِيهِ مَرْضَاتُ الرَّحْمَنِ وَ مَرْغَمَهُ الشَّيْطَانِ.

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Mofazzal ibn Omar said that Abu Abdellah (a.s) told me: When resurrection day comes to pass, four days are decorated and decked out toward Allah the Almighty like a bride who goes to her bridal chamber; Fitr Day, Adh'ha day, Friday and Ghadir day. Among Fitr, Adh'ha and Friday, Ghadir day is akin to the moon surrounded by stars. And surely Allah obliges His archangels - and on that day their master is Gabriel (a.s) - and His divine messengers – and their master on this day is Mohammad (s.a.w.s) and His selected successors - and Amir al-Muminin Ali (a.s) is their Master on that day- and His friends and their masters are Salman, Abuzar, Meqdad and Ammar to make Ghadir day enter the .paradise like a shepherd who takes his sheep into water and pasture

I (Mofazzal) said to Imam: O my master! Do you order me to fast this day? Imam said: Sure by Allah, sure by Allah, sure by Allah. Verily it is the day when Allah accepts Adam's (a.s) repentance and he fasted that day to thank God. And verily it is the day when Allah the High saved Abraham (a.s) from fire and he gratefully fasted that day. And truly it is when Moses (a.s) appointed Aaron (a.s) as his successor and with gratitude to Allah fasted that day. And indeed it is the day in which Jesus (a.s) announced his successor Simon (Shamoon) (a.s) and fasted that day to thank Allah. (And finally) it is the day when the holy Prophet, Mohammad (s.a.w.s) introduced Ali (a.s) as the flag and uncovered his privilege .and successor-ship and fasted the day in order to thank Allah the Highest and Almighty

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And definitely it is the day of fasting, worshipping, feeding and meeting the brethren. In this day, there is satisfaction of the compassionate Allah and humiliation of the cursed .Satan

Source: Iqbal al-Aamal, volume ١, Page ۴۶۶

Fasting on Ghadir day according to Imam Sadiq's Narration

Hadith Number one

أَبِی ره قَالَ حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا إِبْرَاهِیمُ بْنُ هَاشِمٍ عَنِ الْقَاسِمِ بْنِ یَحْیَی عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِی عَبْدِ اللَّهِ ع قَالَ: قُلْتُ جُعِلْتُ فِدَاکَ لِلْمُسْلِمِینَ عِیدٌ غَیْرُ الْعِیدَیْنِ قَالَ نَعَمْ یَا حَسَنُ أَعْظَمُهُمَا وَ أَشْرَفُهُمَا قَالَ قُلْتُ لَهُ وَ أَیُّ یَوْمٍ هُوَ قَالَ یَوْمٌ نُصِبَ أَمِیرُ الْمُؤْمِنِینَ ع عَلَماً عَلَی النَّاسِ قُلْتُ جُعِلْتُ فِدَاکَ وَ أَیُّ یَوْمٍ هُوَ قَالَ إِنَّ الْأَیَّامَ تَدُورُ وَ هُوَ یَوْمُ ثَمَانِیَهَ عَشَرَ مِنْ ذِی الْحِجَّهِ قَالَ قُلْتُ جُعِلْتُ فِدَاکَ وَ مَا یَنْبَغِی لَنَا أَنْ نَصْنَعَ فِیهِ قَالَ تَصُومُهُ یَا حَسَنُ وَ تُکْثِرُ الصَّلَاهَ فِیهِ عَلَی مُحَمَّدٍ وَ أَهْلِ بَیْتِهِ وَ تَتَبَرَّأُ إِلَی اللَّهِ مِمَّنْ ظَلَمَهُمْ وَ جَحَدَ حَقَّهُمْ فَإِنَّ الْأَنْبِیَاءَ ع کَانَتْ تَأْمُرُ الْأَوْصِیَاءَ بِالْیَوْمِ الَّذِی کَانَ یُقَامُ فِیهِ الْوَصِیُّ أَنْ یُتَّخَذَ عِیداً قَالَ قُلْتُ مَا لِمَنْ صَامَهُ مِنَّا قَالَ صِیَامُ سِتِّینَ شَهْراً وَ لَا تَدَعْ صِیَامَ یَوْمِ سَبْعَهٍ وَ عِشْرِینَ مِنْ رَجَبٍ فَإِنَّهُ هُوَ الْیَوْمُ الَّذِی أُنْزِلَتْ فِیهِ النُّبُوَّهُ عَلَی مُحَمَّدٍ ص وَ ثَوَابُهُ مِثْلُ سِتِّینَ شَهْراً لَکُمْ.

Hasan ibn Rashed said that I told Abu Abdellah (a.s): I may be your ransom! Do Muslims have any other feasts apart from the two famous feasts (Al-Fitr and al-Qurban)? His eminence (a.s) said: Yes, O Hasan! There is a greater and more honorable one. I asked Him: Which day is it? He answered: The day in which Amir al-Muminin Ali (a.s) was .appointed as the flag over people

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I told Him: May Allah put me your ransom! What day is it? He Said: The time and days spin. It is eighteenth of Zul-Hujjah. I told him: I may be your ransom! What are we supposed to do on this day? He said: You fast and increase blessings and Salawat on Mohammad and His progeny and renounce your hatred and aversion to those who oppressed them and denied their right. Surely all prophets used to command their successors - on the day which the "Wasi" and executor is appointed - to treat with it as a feast. I asked him: What is the gift for the one of us who fasts? He replied: It equals sixty months of fasting. (By the way)! Don't lose fasting on twenty-seventh of Rajab, since it is the very day in which prophecy of Mohammad (s.a.w.s) was sent upon him and the present is also like sixty .months of fasting

Source: Thavab al-Aamal va Eqab al-Aamal, page ٧۴

Hadith Number two

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِی الْقَاسِمِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَلِیٍّ الْكُوفِیُّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِی عَبْدِ اللَّهِ ع قَالَ: صَوْمُ يَوْمِ غَدِيرِ خُمٍّ كَفَّارَهُ سِتِّينَ سَنَهً.

Mofazzal ibn Omar narrates from Imam Sadiq (peace be upon him): Fasting on Ghadir day .is the atonement of sixty years

Source: Thavab al-Aamal va Eqab al-Aamal, page ٧۵

Imam Kazim's Saying about Qadir

Arguing for Wilayat by Ghadir Day Imam Kazem a.s

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Arguing for Wilayat by Ghadir Day

During the time Imam Musa ibn Jafar (a.s) was in jail, once Harun called him up and questioned him about several things. Among his questions was Wilayat of Ahl al-Bayt (a.s) over people. Imam answered: We believe that Wilayat of all creatures belong to us… And we claim it according to Prophet's (s.a.w.a) quotation on Ghadir day: "Whosever I am his master, this Ali is his master".

Source: Secrets of Ghadir, page ۵۵۵

Prayer in Ghadir Mosque by Imam Kazem

وَ رَوَى صَفْوَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ ع عَنِ الصَّلَاهِ فِی مَسْجِدِ غَدِيرِ خُمٍّ بِالنَّهَارِ وَ أَنَا مُسَافِرٌ فَقَالَ صَلِّ فِيهِ فَإِنَّ فِيهِ فَضْلًا وَ قَدْ كَانَ أَبِی ع يَأْمُرُ بِذَلِكَ.

Safvan narrates from Abd al-Rahman ibn al-Hajjaj that he asked Aba Ebrahim (Imam Musa al-Kazim) (peace be upon him) about prayer in Ghadir mosque during the day on a journey. He replied: Say prayers in it, for there is advantage in it and my father (a.s) used to order to do so.

Source: Man la yahzor al-Faqih, vol ۲, page ۵۵۹

Imam Reza's Saying about Qadir

Reputation of Ghadir in the heavens by Imam Reza a.s

وَ رَوَى مُحَمَّدُ بْنُ أَبِی نَصْرٍ قَالَ كُنَّا عِنْدَ الرِّضَا (عليه السلام) وَ الْمَجْلِسُ غَاصٌّ بِأَهْلِهِ فَتَذَاكَرُوا يَوْمَ الْغَدِيرِ فَأَنْكَرَهُ بَعْضُ النَّاسِ فَقَالَ الرِّضَا (عليه السلام) حَدَّثَنِی أَبِی عَنْ أَبِيهِ (عليهما السلام) قَالَ: «إِنَّ يَوْمَ الْغَدِيرِ فِی السَّمَاءِ أَشْهَرُ مِنْهُ فِی الْأَرْضِ»

Mohammad bin Abi Nasr narrated that: We (Shiites) were with Imam Reza (a.s) and the session was full of people. They started to discuss the day of Ghadir and some of people repudiated it. Then immediately Imam Reza (a.s) said: My father told me from his father (peace be upon both of them): Verily the Day of Ghadir is more well known in the heavens than it is on the Earth.

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Source: Misbah al-Motahajjed and Selah al-al mota'abbed, vol ۲, page ۷۳۷

Imam Reza a.s celebrates Ghadir day

حَدَّثَنَا الْفَيَّاضُ بْنُ مُحَمَّدِ بْنِ عُمَرَ الطَّرَسُوسِيُّ بِطُوسَ سَنَهَ تِسْعٍ وَ خَمْسِينَ وَ مِائَتَيْنِ وَ قَدْ بَلَغَ التِّسْعِينَ أَنَّهُ شَهِدَ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى الرِّضَا ع فِي يَوْمِ الْغَدِيرِ وَ بِحَضْرَتِهِ جَمَاعَهٌ مِنْ خَاصَّتِهِ قَدِ احْتَبَسَهُمْ لِلْإِفْطَارِ وَ قَدْ قَدَّمَ إِلَى مَنَازِلِهِمُ الطَّعَامَ وَ الْبِرَّ وَ الصِّلَاتِ وَ الْكِسْوَهَ حَتَّى الْخَوَاتِيمَ وَ النِّعَالَ وَ قَدْ غَيَّرَ مِنْ أَحْوَالِهِمْ وَ أَحْوَالِ حَاشِيَتِهِ وَ جُدِّدَتْ لَهُ آلَهٌ غَيْرُ الْآلَهِ الَّتِي جَرَى الرَّسْمُ بِابْتِذَالِهَا قَبْلَ يَوْمِهِ وَ هُوَ يَذْكُرُ فَضْلَ الْيَوْمِ.

Fayyaz bin Mohammad bin Omar Tusi in ۲۵۹ while he was a ninety year old man said: I saw His eminence Abu al-Hasan Ali bin Musa al-Reza (peace be upon him) on Ghadir day along with a group of his disciples who stayed with him for breakfast (Iftar) and sent food, presents, clothing and even rings and shoes. And changes the status of his folks' life and freshened their condition and mood and mentioned the advantages and features of that .holy day

Source: Al-Ghadir in al-Ketab and al-Sunnah and al-Adab, vol ۱, page ۵۳۳

NAMES FOR GHADIR by Imam Reza ۴۰

?Did you know that Imam Reza (p.b.u.h) has called "Ghadir Day" with forty other names

:The following are the names

(The Salvation day of Hadrat Abraham (a.s .۱

وَ هُوَ الْيَوْمُ الَّذِي نَجَا فِيهِ إِبْرَاهِيمُ الْخَلِيلُ مِنَ النَّارِ فَصَامَهُ شُكْراً لِلَّهِ

And it is the day in which Hadrat Abraham, Khalil (a.s) was saved from fire and he fasted .that day in gratitude to Allah

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Religion's perfection" day ."٢

وَ هُوَ الْيَوْمُ الَّذِی أَكْمَلَ اللَّهُ بِهِ الدِّينَ فِی إِقَامَهِ النَّبِی ع عَلِياً أَمِيرَ الْمُؤْمِنِينَ عَلَماً وَ أَبَانَ فَضِيلَتَهُ وَ وِصَاءَتَهُ فَصَامَ ذَلِكَ الْيَوْمَ

And it is the day in which the holy Prophet (s.a.w.s) appointed Ali (a.s) as his caliph and .declared his advantages and successor ship and fasted that day

Perfection day .٣

وَ إِنَّهُ لَيَوْمُ الْكَمَالِ

And it is the perfection day

Satan's sorrow" day ."۴

وَ يوْمُ مَرْغَمَهِ الشَّيطَانِ

.And it it is Satan's sorrow day

Acceptance of Shiite's Deeds" day ."۵

وَ يوْمُ تُقْبَلُ أَعْمَالُ الشِّيعَهِ وَ مُحِبِّی آلِ مُحَمَّدٍ

And it is the day in which deeds of Shiites and lovers of Mohammad's progeny are .accepted

Annihilation of Opponent's deeds .۶

وَ هُوَ الْيَوْمُ الَّذِی أَكْمَلَ اللَّهُ الدِّينَ يعْمَدُ اللَّهُ فِيهِ إِلَی مَا عَمِلَهُ الْمُخَالِفُونَ فَيجْعَلُهُ هَباءً مَنْثُوراً

And it is the day in which Allah perfected the religion, and He willed to annihilate .opponent's deeds and made it a scattered dust

(The day of praising the Prophet (s.a.w.s .٧

وَ هُوَ الْيَوْمُ الَّذِی يأْمُرُ جَبْرَئِيلَ ع أَنْ ينْصِبَ كُرْسِی كَرَامَهِ اللَّهِ بِإِزَاءِ بَيتِ الْمَعْمُورِ وَ يصْعَدُهُ جَبْرَئِيلُ ع وَ تَجْتَمِعُ إِلَيهِ الْمَلَائِكَهُ مِنْ جَمِيعِ السَّمَاوَاتِ وَ يثْنُونَ عَلَی مُحَمَّدٍ وَ يسْتَغْفِرُونَ لِشِيعَهِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّهِ ع وَ مُحِبِّيهِمْ مِنْ وُلْدِ آدَمَ ع

And it is the day in which Allah ordered Gabriel (a.s) to put the "seat of dignity" in front of Beit al-Mamoor. After that Gabriel ascends it and all angels from heavens gather there

and praise Mohammad and plead forgiveness for Disciples of Amir al-Muminin and .Imams (peace be upon them) and their lovers from Adam's (a.s) offspring

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The day of lifting the pen .٨

وَ هُوَ الْيَوْمُ الَّذِی يَأْمُرُ اللَّهُ فِيهِ الْكِرَامَ الْكَاتِبِينَ أَنْ يَرْفَعُوا الْقَلَمَ عَنْ مُحِبِّی أَهْلِ الْبَيتِ وَ شِيعَتِهِمْ ثَلَاثَهَ أَيامٍ مِنْ يَوْمِ الْغَدِيرِ وَ لَا يَكْتُبُونَ عَلَيهِمْ شَيئاً مِنْ خَطَايَاهُمْ كَرَامَهً لِمُحَمَّدٍ وَ عَلِی وَ الْأَئِمَّهِ

And it is the day in which Allah orders the noble watchers and protectors to lift the pen from Ahle al-Bayt's disciples for three days from Ghadir day and do not write anything of .(their errors in respect of Mohammad and Ali and Imams (peace be upon them

The special day of the Holy Prophet and His Progeny .٩

وَ هُوَ الْيَوْمُ الَّذِی جَعَلَهُ اللَّهُ لِمُحَمَّدٍ وَ آلِهِ [عَلِی] وَ ذَوِی رَحْمَتِهِ

And it is the day which Allah made it the special day of Mohammad and His Progeny and .owners of his compassion

The day of Extension to the family and brethren .١٠

وَ هُوَ الْيَوْمُ الَّذِی يَزِيدُ اللَّهُ فِی حَالِ مَنْ عَبَدَ فِيهِ وَ وَسَّعَ عَلَى عِيالِهِ وَ نَفْسِهِ وَ إِخْوَانِهِ وَ يُعْتِقُهُ اللَّهُ مِنَ النَّارِ

And it is the day which Allah develops the status of anyone who worships God in it and .extends to his spouse and himself and brethren and God releases him from Fire

Appreciation of endeavor" day ."١١

وَ هُوَ الْيَوْمُ الَّذِی يَجْعَلُ اللَّهُ فِيهِ سَعْی الشِّيعَهِ مَشْكُوراً وَ ذَنْبَهُمْ مَغْفُوراً وَ عَمَلَهُمْ مَقْبُولًا

And it is the day in which Allah counts Shiite's endeavors appreciated (and recompensed) .and forgives their sins and accepts their deeds

p: ٨٢

Disappearance of grief" day ."۱۲

وَ هُوَ يَوْمُ تَنْفِيسِ الْكَرْبِ

.And it is the day of disappearance of sadness and grief

Landing the burdens" day ."۱۳

وَ يَوْمُ تَحْطِيطِ الْوِزْرِ

.(And it is the day of landing the burdens (from the back of Muminin

The day of bestowing and present .۱۴

وَ يوْمُ الْحَبَاءِ وَ الْعَطِيَّهِ

.And it is the day of bestowing and present

The day of publishing knowledge .۱۵

وَ يَوْمُ نَشْرِ الْعِلْمِ

.And it is the day of publishing knowledge

(The day of good news (and glad tidings .۱۶

وَ يَوْمُ الْبِشَارَهِ

.(And it is the day of good news (and glad tidings

Day of the greatest feast .۱۷

وَ الْعِيدِ الْأَكْبَرِ

And it is the day of the greatest feast

The day of responding invocations .۱۸

وَ يَوْمُ يسْتَجَابُ فِيهِ الدُّعَاءُ

.And it is the day of responding prayers and invocations

The day of the great stand .۱۹

وَ يَوْمُ الْمَوْقِفِ الْعَظِيمِ

.And it is the day of the great stand

The day of dressing new clothing and undressing black ones .۲۰

وَ يَوْمُ لُبْسِ الثِّيَابِ وَ نَزْعِ السَّوَادِ

.And it is the day of dressing new clothing and undressing black ones

The day of the conditional vow .۲۱

وَ يَوْمُ الشَّرْطِ الْمَشْرُوطِ

And it is the day in which the Master of prophets (s.a.w.s) made all creatures vow that whoever believes in Imamate of Amir al_Muminin Ali and His eleven Children (peace be .upon them), will be saved from the fire and Hell

p: ۸۳

The day of dissipation of sorrows .۲۲

وَ یَوْمُ نَفْیِ الْغُمُومِ [الْهُمُومِ]

.And it is the day of dissipation of sorrows

The day of forgiveness of sins .۲۳

وَ یَوْمُ الصَّفْحِ عَنْ مُذْنِبِی شِیعَهِ أَمِیرِ الْمُؤْمِنِینَ

.And it is the forgiveness day of Amir al-Muminin's Shiite's sins

The competition day .۲۴

وَ هُوَ یَوْمُ السُّبْقَهِ

.And it is the competition day

The day of increasing Salawat .۲۵

وَ یَوْمُ إِكْثَارِ الصَّلَاهِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

And it is the day of increasing Salawat upon Mohammad and His progeny

Satisfaction day .۲۶

وَ یَومُ الرِّضَا

And it is the satisfaction day of Allah and His Prophet and infallible Imams (peace be upon .them) and their Shiites

(The festival day of Ahle al-Bayt (a.s .۲۷

وَ یَوْمُ عِیدِ أَهْلِ بَیتِ مُحَمَّدٍ

.(And it is festival day of Mohammad's progeny (peace be upon them

The day of acceptance of deeds .۲۸

وَ یَوْمُ قَبُولِ الْأَعْمَالِ

.And it is the day in which deeds are accepted

The day of seeking for more .۲۹

وَ یوْمُ طَلَبِ الزِّیادَهِ

And it is the day in which we have to ask God the beneficent for more in knowledge, long .life and property etc

The rest day of Muminin .۳۰

وَ یوْمُ اسْتِرَاحَهِ الْمُؤْمِنِینَ

.And it is the rest day of Faithful people and Muminin

The day of trade .۳۱

وَ یوْمُ الْمُتَاجَرَهِ

.And it is the day of trade between the servants and God

p: ۸۴

The day of friendship with believers .۳۲

وَ يوْمُ التَّوَدُّدِ

.And it is the day of affection and friendship with believers

The day of connection to grace of Allah .۳۳

وَ يوْمُ الْوُصُولِ إِلَى رَحْمَهِ اللَّهِ

.And it is the day to connect to the grace and compassion of Allah

The day of purification of believers from sins .۳۴

وَ يوْمُ التَّزْكِيهِ

.And it is the day of purification of believers from sins

The day of avoiding great and venial sins .۳۵

وَ يوْمُ تَرْكِ الْكَبَائِرِ وَ الذُّنُوبِ

.And it is the day of avoiding great and venial sins

The day of worship .۳۶

وَ يوْمُ الْعِبَادَهِ

.And it is the day of worship

The day of feeding believers .۳۷

وَ يوْمُ تَفْطِيرِ الصَّائِمِينَ فَمَنْ فَطَّرَ فِيهِ صَائِماً مُؤْمِناً كَانَ كَمَنْ أَطْعَمَ فِئَاماً وَ فِئَاماً إِلَى أَنْ عَدَّ عَشْراً ثُمَّ قَالَ أَ وَ تَدْرِى مَا الْفِئَامُ قَالَ لَا قَالَ مِائَهُ أَلْفٍ

And it is the day of feeding believers to break their fast; therefore whoever feeds one fasting faithful man, is like the one who feeds the "Fe'am" and "Fe'am" –Imam repeated Fe'am for ten times- and then He (a.s) asked the narrator: Do you know what Fe'am is? .He said: No. Imam said: It equals ten thousands

The day of congratulations and happiness .۳۸

وَ هُوَ يوْمُ التَّهْنِيهِ يهَنِّى بَعْضُكُمْ بَعْضاً فَإِذَا لَقِى الْمُؤْمِنُ أَخَاهُ يقُولُ الْحَمْدُ لِلَّهِ الَّذِى جَعَلَنَا مِنَ الْمُتَمَسِّكِينَ بِوَلَايهِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّهِ ع

And it is the day when believers greet each other, congratulate for this Holy day and says :everyone to one another

p: ۸۵

"الحمد للّه الّذى جعلنا من المتمسّكين بولايه امير المؤمنين و الائمه صلوات اللّه عليهم"

Praises belong to Allah who made us of those who get hold of leadership and mastership .((Wilayat) of Amir al-Muminin and Imams (peace be upon them

The day of smiling at believers .٣٩

وَ هُوَ يوْمُ التَّبَسُّم فِى وُجُوهِ النَّاسِ مِنْ أَهْلِ الْإِيمَانِ فَمَنْ تَبَسَّمَ فِى وَجْهِ أَخِيهِ يوْمَ الْغَدِيرِ نَظَرَ اللَّهُ إِلَيهِ يوْمَ الْقِيامَهِ بِالرَّحْمَهِ وَ قَضَى لَهُ أَلْفَ حَاجَهٍ وَ بَنَى لَهُ قَصْراً فِى الْجَنَّهِ مِنْ دُرَّهٍ بَيضَاءَ وَ نَضَّرَ وَجْهَهُ

And it is the day of smiling at everyone of faith; Therefore whoever smiles at his brethren's face on Ghadir day, Allah the Almighty looks at him on the judgment day with grace and compassion and fulfills one thousand of his needs and erects a castle in the .paradise made of white pearls and beautifies his visage

Adornment day .۴٠

وَ هُوَ يوْمُ الزِّينَهِ فَمَنْ تَزَيَّنَ لِيوْمِ الْغَدِيرِ غَفَرَ اللَّهُ لَهُ كُلَّ خَطِيئَهٍ عَمِلَهَا صَغِيرَهً أَوْ كَبِيرَهً وَ بَعَثَ اللَّهُ إِلَيهِ مَلَائِكَهً يكْتُبُونَ لَهُ الْحَسَنَاتِ وَ يرْفَعُونَ لَهُ الدَّرَجَاتِ إِلَى قَابِلِ مِثْلِ ذَلِكَ الْيوْمِ فَإِنْ مَاتَ مَاتَ شَهِيداً وَ إِنْ عَاشَ عَاشَ سَعِيداً

And it is the day of adornment; thus anyone who dresses up on Ghadir day Allah forgives any sin he or she committed, no matter it is neither venial nor great. And Allah sends angels to record good deeds for him and raises his levels of faith till the same day of the next year, and if he dies, he's counted a martyr and if he exists, he lives prosperously and .luckily

p: ٨۶

.Source: Iqbal al_A'amal, Vol ۱, page ۴۶۵

Imam Javad's Saying about Qadir

عَنْ زَكَرِيَّا بْنِ آدَمَ قَالَ: إِنِّى لَعِنْدَ الرِّضَا ع إِذْ جِىءَ بِأَبِى جَعْفَرٍ ع وَ سِنُّهُ أَقَلُّ مِنْ أَرْبَعِ سِنِينَ فَضَرَبَ بِيَدِهِ إِلَى الْأَرْضِ وَ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَأَطَالَ الْفِكْرَ فَقَالَ لَهُ الرِّضَا ع بِنَفْسِى فَلِمَ طَالَ فِكْرُكَ فَقَالَ فِيمَا صُنِعَ بِأُمِّى فَاطِمَةَ أَمَا وَ اللَّهِ لَأُخْرِجَنَّهُمَا ثُمَّ لَأُحْرِقَنَّهُمَا ثُمَّ لَأُذْرِيَنَّهُمَا ثُمَّ لَأَنْسِفَنَّهُمَا فِى الْيَمِّ نَسْفاً فَاسْتَدْنَاهُ وَ قَبَّلَ بَيْنَ عَيْنَيْهِ ثُمَّ قَالَ بِأَبِى أَنْتَ وَ أُمِّى أَنْتَ لَهَا يَعْنِى الْإِمَامَةَ.

Zechariah ibn Adam narrates that he was with Imam Reza (a.s). Suddenly they brought Abujafari Imam Jawad (a.s) who was almost four years. The baby Imam Javad (a.s) hit the ground and raised his head and looked up to sky and prolonged thinking. Imam Reza (a.s) said to Him: I may be your ransom. What are you thinking about this long time since you have sat here? He replied: I think about what they do to my mother Fatimah (a.s). By .Allah I'll drive out those two oppressors and burn them and punish them

Imam Reza (a.s) took him close to himself and kissed his forehead, then said: My father .and mother may be your ransom! You deserve Imamate

Source: Bihar al-Anwar, vol ۵۰, page ۵۹

Imam Hadi's Saying about Qadir

Defending and proving Imamate by Ghadir day

In the year Moa'tasem Abbasid brought Imam Hadi (a.s) from Medina to Samarra, .۱ Imam (peace be upon him) went to Kufa on Ghadir day to visit Amir al-Muminin Ali (a.s) and saluted him for a long time with a Ziyarat which contains a complete series of Ghadir lessons. Within the Ziyarat He (a.s) reports event of Ghadir like this: The Holy Prophet (s.a.w.s) underwent the hardship of the travel and stood up in the scorching temperature of noon and called them and delivered a sermon and the message: "whosever I am his .master, this Ali (a.s) is his master." But only a few of them believed in him

p: ۸۷

Some Shiites from Ahwaz sent a letter to Imam Hadi (a.s) asking him some questions. .۲ One of the answers that Imam (a.s) sent them in his letter was this: We find in Quran that" Only God, His Messenger, and the true believers who are steadfast in prayer and pay alms, while they kneel during prayer, are your guardians." And traditions unanimously accept that this verse is about Amir al-Muminin Ali (a.s). In addition to that we see that the Holy Prophet (s.a.w.s) detached Imam Ali ibn Abi Talib (a.s) from his followers and said this sentence: " whosever I am his master, then Ali is his master." So we conclude that Quran .truly witnesses these stories and proves the truth of this event

.Source: Secrets of Ghadir, page ۲۸۱

(The Ghadir Day Form of Ziarah from Imam Hadi (a.s

The Ghadir Day Form of Ziarah

With the intention of visiting the holy tomb of Imam Ali (a.s), you may stop at the gate of the dome of the holy shrine and seek permission of entrance. However, Shaykh al-Mufid says that you may wash yourself, put on the cleanest of your clothes, and say the :following form of seeking permission

اللَّهُمَ إِنِّی وَقَفْتُ عَلَی بَابٍ مِنْ أَبْوَابِ بُیُوتِ نَبِیِّکَ صَلَوَاتُکَ عَلَیْهِ و َ آلِهِ

O Allah! I am standing at one of the doors of Your Prophet's houses – may Your blessings .be upon him and his Household

و َقَدْ مَنَعْتَ النَّاسَ أنْ یَدْخُلوا إِلَّا بِإِذْنِهِ فَقُلْتَ یا أَیُّهَا الَّذِینَ آمَنُوا لا تَدْخُلوا بُیوتَ النَّبِیِّ إِلَّا أنْ یُؤْذَنَ لَکُمْ

And you prevented people to enter there before they obtain his permission. You have ."thus said: "O ye who believe! Enter not the Prophet's houses until leave is given you

اللَّهُمَّ إِنِّی أَعْتَقِدُ حُرْمَهَ نَبِیِّکَ صَلَّی اللَّهُ عَلَیْهِ وَ آلِهِ فِی غَیْبَتِهِ کَمَا أَعْتَقِدُهَا فِی حَضْرَتِهِ

O Allah! I believe in the sanctity of the owner of this holy shrine in his absence as same as .I believe in it in his presence

وَ أَعْلَمُ أَنَّ رَسُولَکَ وَ خُلَفَاءَکَ عَلَیْهِمُ السَّلَامُ أَحْیَاءٌ عِنْدَکَ یُرْزَقُونَ یَرَوْنَ مَقَامِی وَ یَسْمَعُونَ کَلَامِی وَ یَرُدُّونَ سَلَامِی

I also know of sure that Your Messenger and Your representatives – peace be upon them- are live, finding their sustenance in the presence of You; they can see my place, .hear my words, and respond to my greetings

وَ أَنَّکَ حَجَبْتَ عَنْ سَمْعِی کَلَامَهُمْ وَ فَتَحْتَ بَابَ فَهْمِی بِلَذِیذِ مُنَاجَاتِهِمْ

But You have prevented my hearing from receiving their words and You have opened the .door of my understanding to taste the fine flavor of my confidential speech with them

وَ إِنِّی أَسْتَأْذِنُکَ یَا رَبِّ أَوَّلًا وَ أَسْتَأْذِنُ رَسُولَکَ صَلَّی اللَّهُ عَلَیْهِ وَ آلِهِ ثَانِیاً وَ أَسْتَأْذِنُ خَلِیفَتَکَ الْإِمَامَ الْمَفْرُوضَ عَلَیَّ طَاعَتُهُ علیَّ بنَ مُحَمَّدٍ النَّقِیّ وَ الْمَلَائِکَهَ الْمُوَکَّلِینَ بِهَذِهِ الْبُقْعَهِ الْمُبَارَکَهِ ثَالِثاً

I thus ask Your permission – O my Lord – first of all, the permission of Your Prophet – peace be upon him and his Household – secondly, the permission of Your representative, the Imam the obedience to whom is incumbent upon me Ali ibn Mohammad Al-Naqi and the permission of the angels whom are commissioned to supervise this blessed area .thirdly

p: ٨٩

أ أَدْخُلُ يَا رَسُولَ اللَّهِ أ أَدْخُلُ يَا حُجَّةَ اللَّهِ أ أَدْخُلُ يَا مَلَائِكَةَ اللَّهِ الْمُقَرَّبِينَ الْمُقِيمِينَ فِی هَذَا الْمَشْهَدِ فَأْذَنْ لِی یَا مَوْلَایَ فِی الدُّخُولِ أَفْضَلَ مَا أَذِنْتَ لِأَحَدٍ مِنْ أَوْلِيَائِکَ فَإِنْ لَمْ أَكُنْ أَهْلًا لِذَلِکَ فَأَنْتَ أَهْلٌ لَه

May I enter O Messenger of Allah? May I enter, O argument of Allah? May I enter, O ?archangels of Allah, the residing in this shrine

So, (please do) permit me to enter, O my Master in the best way of permission that you have ever conferred upon any of your intimate adherents. If I do not deserve such .permission, then you are worthy of conferring it upon me

السَّلَامُ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ خَاتَمِ النَّبِيِّينَ وَ سَيِّدِ الْمُرْسَلِينَ وَ صَفْوَةِ رَبِّ الْعَالَمِينَ أَمِينِ اللَّهِ عَلَى وَحْيِهِ وَ عَزَائِمِ أَمْرِهِ وَ الْخَاتِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهَيْمِنِ عَلَى ذَلِکَ كُلِّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ صَلَوَاتُهُ وَ تَحِيَّاتُهُ

Peace be upon Muhammad the Messenger of Allah, the seal of the messengers, and the choice of the Lord of the worlds, whom Allah has entrusted with His Revelations and with His determined commandments, who sealed the previous messages, paved the way to the coming blessing, and Who prevails over all that. May the mercy, blessings, peace, .benedictions, and greetings of Allah be upon him, too

وَ السَّلَامُ عَلَى أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ وَ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ عِبَادِهِ الصَّالِحِينَ

Peace be upon the Prophets and messengers of Allah, and upon His favorite angels and .righteous saints

p: ٩٠

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ سَيِّدَ الْوَصِيِّينَ وَ وَارِثَ عِلْمِ النَّبِيِّينَ (وَ الْأَوَّلِينَ وَ الْآخِرِينَ) وَ وَلِيَّ رَبِّ الْعَالَمِينَ وَ مَوْلَايَ وَ مَوْلَى الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Peace be upon you, O commander of the faithful, the chief of the Prophet's successors, the heir of the Prophets' knowledge, the friend of the Lord of the worlds, and my master as well as the master of all of the believers. May Allah's mercy and blessings be upon you, .too

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ يَا أَمِينَ اللَّهِ فِي أَرْضِهِ وَ سَفِيرَهُ فِي خَلْقِهِ وَ حُجَّتَهُ الْبَالِغَةَ عَلَى عِبَادِهِ

Peace be upon you, O my master, O commander of the faithful, the trustee of Allah on His lands, the envoy of Him amongst His creatures, and His conclusive argument against His .servants

السَّلَامُ عَلَيْكَ يَا دِينَ اللَّهِ الْقَوِيمَ وَ صِرَاطَهُ الْمُسْتَقِيمَ

.Peace be upon you, O true religion of Allah, and the straight path of Him

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبَأُ الْعَظِيمُ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ وَ عَنْهُ يُسْأَلُونَ

.Peace be upon you, O the Great News about whom they differ and they shall be asked

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ آمَنْتَ بِاللَّهِ وَ هُمْ مُشْرِكُونَ وَ صَدَّقْتَ بِالْحَقِّ وَ هُمْ مُكَذِّبُونَ وَ جَاهَدْتَ وَ هُمْ مُحْجِمُونَ وَ عَبَدْتَ اللَّهَ مُخْلِصاً لَهُ الدِّينَ صَابِراً مُحْتَسِباً حَتَّى أَتَاكَ الْيَقِينُ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

Peace be upon you, O the commander of Faithful. You believed in Allah while they were polytheists, accepted the truth while they believed it, strove for the sake of Allah while they refrained, and worshipped Allah with full sincerity to Him in obedience while you were steadfast, depending upon Him totally, until death came upon you. Verily curse of .Allah be upon the oppressors

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السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُسْلِمِينَ وَ يَعْسُوبَ الْمُؤْمِنِينَ وَ إِمَامَ الْمُتَّقِينَ وَ قَائِدَ الْغُرِّ الْمُحَجَّلِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Peace be upon you, O chief of the Muslims, head of the believers, guide of the pious ones, .and the leader of the white-forehead ones. Allah's mercy and blessings be upon you

أَشْهَدُ أَنَّكَ أَخُو رَسُولِ اللَّهِ وَ وَصِيُّهُ وَ وَارِثُ عِلْمِهِ وَ أَمِينُهُ عَلَى شَرْعِهِ وَ خَلِيفَتُهُ فِي أُمَّتِهِ وَ أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَ صَدَّقَ بِمَا أَنْزَلَ عَلَى نَبِيِّهِ

I bear witness that you are indeed the brother of Allah's Messenger, the successor of him, the heir of his knowledge, the trustee on his laws, his representative in his nation, and the .first to believe in Allah and to accept as true all that which was revealed to Allah's Prophet

وَ أَشْهَدُ أَنَّهُ قَدْ بَلَّغَ عَنِ اللَّهِ مَا أَنْزَلَهُ فِيكَ فَصَدَعَ بِأَمْرِهِ وَ أَوْجَبَ عَلَى أُمَّتِهِ فَرْضَ طَاعَتِكَ وَ وَلَايَتِكَ وَ عَقَدَ عَلَيْهِمُ الْبَيْعَةَ لَكَ وَ جَعَلَكَ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ كَمَا جَعَلَهُ اللَّهُ كَذَلِكَ

I also bear witness that he (i.e the Prophet) conveyed all that which Allah revealed to him concerning you; so, he expounded openly what he was commanded (to expound), declared to his nation the duty of obedience and loyalty to you, ordered them to swear allegiance to you, and declared you as enjoying more priority on the believing than that .which they enjoy on themselves in the same was as Allah has made him enjoy the same

ثُمَّ أَشْهَدَ اللَّهَ تَعَالَى عَلَيْهِمْ فَقَالَ أَ لَسْتُ قَدْ بَلَّغْتُ فَقَالُوا اللَّهُمَّ بَلَى فَقَالَ اللَّهُمَّ اشْهَدْ وَ كَفَى بِكَ شَهِيداً وَ حَاكِماً بَيْنَ الْعِبَادِ فَلَعَنَ اللَّهُ جَاحِدَ وَلَايَتِكَ بَعْدَ الْإِقْرَارِ وَ نَاكِثَ عَهْدِكَ بَعْدَ الْمِيثَاقِ

p: ۹۲

He then asked Allah the All-exalted to be the witness on them (in this respect), saying: "Have I conveyed?" They answered, "Yes, you have. We swear to it by Allah." He thus said, " O Allah, be the witness and You are sufficient Witness and Judge between the servants (of Yours). Hence, cure of Allah be upon him who denied the allegiance to you after he had confessed of it and upon him who breached his pledge to you after he had .taken it

وَ أَشْهَدُ أَنَّکَ وَفَیْتَ بِعَهْدِ اللَّهِ تَعَالَی وَ أَنَّ اللَّهَ تَعَالَی مُوفٍ لَکَ بِعَهْدِهِ وَ مَنْ أَوْفی بِما عاهَدَ عَلَیْهُ اللَّهَ فَسَیُؤْتِیهِ أَجْراً عَظِیماً

I also bear witness that you have indeed observed your pledge to Almighty Allah and that Almighty Allah, in return, shall observe His pledge to you. "Therefore, whoever fulfills ."what he has covenanted with Allah, He will grant him a mighty reward

وَ أَشْهَدُ أَنَّکَ أَمِیرُ الْمُؤْمِنِینَ الْحَقُّ الَّذِی نَطَقَ بِوَلَایَتِکَ التَّنْزِیلُ وَ أَخَذَ لَکَ الْعَهْدَ عَلَی الْأُمَّهِ بِذَلِکَ الرَّسُولُ

I also bear witness that you are truly the commander of the Faithful, the Divine Revelation did declare your commissioned leadership, and the Messenger made a .(covenant with the people (that they would be under your leadership

وَ أَشْهَدُ أَنَّکَ وَ عَمَّکَ وَ أَخَاکَ الَّذِینَ تَاجَرْتُمُ اللَّهَ بِنُفُوسِکُمْ فَأَنْزَلَ اللَّهُ فِیکُمْ إِنَّ اللَّهَ اشْتَری مِنَ الْمُؤْمِنِینَ أَنْفُسَهُمْ وَ أَمْوالَهُمْ بِأَنَّ لَهُمُ الْجَنَّهَ یُقاتِلُونَ فِی سَبِیلِ اللَّهِ فَیَقْتُلُونَ وَ یُقْتَلُونَ وَعْداً عَلَیْهِ حَقًّا فِی التَّوْراهِ وَ الْإِنْجِیلِ وَ الْقُرْآنِ وَ مَنْ أَوْفی بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَیْعِکُمُ الَّذِی بایَعْتُمْ بِهِ وَ ذلِکَ هُوَ الْفَوْزُ الْعَظِیمُ التَّائِبُونَ الْعابِدُونَ الْحامِدُونَ السَّائِحُونَ الرَّاکِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَ النَّاهُونَ عَنِ الْمُنْکَرِ وَ الْحافِظُونَ لِحُدُودِ اللَّهِ وَ بَشِّرِ الْمُؤْمِنِینَ

p: ٩٣

I also bear witness that you, along with your uncle and brother, traded with Allah in your souls; He therefore revealed about you this: "Surely, Allah has bought of the believers their persons and their property for this, that they shall have Paradise; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Torah and the Bible and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement. They who turn to Allah, who serve Him, who praise Him, who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the ."limits of Allah; and give good news to the believers

أَشْهَدُ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ الشَّاكَّ فِيكَ مَا آمَنَ بِالرَّسُولِ الْأَمِينِ وَ أَنَّ الْعَادِلَ بِكَ غَيْرَكَ عَادِلٌ عَنِ الدِّينِ الْقَوِيمِ الَّذِى ارْتَضَاهُ لَنَا رَبُّ الْعَالَمِينَ وَ أَكْمَلَهُ بِوَلَايَتِكَ يَوْمَ الْغَدِيرِ

O Commander of the Faithful, I bear witness that whoever doubts about you has never believed in the Trusted Messenger, and whoever leaves you to choose another (as his leader) has indeed diverted the true religion, that the Lord of the worlds has chosen for us, and that He completed it on the Ghadir Day through (declaring) the Divinely .commissioned leadership of you

وَ أَشْهَدُ أَنَّكَ الْمَعْنِيُّ بِقَوْلِ الْعَزِيزِ الرَّحِيمِ وَ أَنَّ هذا صِراطِى مُسْتَقِيماً فَاتَّبِعُوهُ وَ لا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ضَلَّ وَ اللَّهِ وَ أَضَلَّ مَنِ اتَّبَعَ سِوَاكَ وَ عَنَدَ عَنِ الْحَقِّ مَنْ عَادَاكَ

p: ۹۴

And I bear witness that you are the one intended in the following saying of the Almighty, All-merciful Lord; "And this My path, the right one; therefore follow it, and follow not other ways, for they will lead you away from His way." I swear by Allah that whoever follows anyone other than you has in fact strayed off the right way and misled others (i.e. those who imitate him), and that whoever incurs the hostility of you has undoubtedly .rejected the right

اللَّهُمَّ سَمِعْنَا لِأَمْرِكَ وَ أَطَعْنَا وَ اتَّبَعْنَا صِرَاطَكَ الْمُسْتَقِيمَ فَاهْدِنَا رَبَّنَا وَ لا تُزِغْ قُلُوبَنا بَعْدَ إِذْ هَدَيْتَنا لِطَاعَتِكَ وَ اجْعَلْنَا مِنَ الشَّاكِرِينَ لِأَنْعُمِكَ

O Allah, we have listened to your command, obeyed and followed Your straight path; therefore, (please do) guide us, O our Lord! And do not cause our hearts to deviate after You have guided us to the obedience to you, and include us with those who always thank .You for your bounties

وَ أَشْهَدُ أَنَّكَ لَمْ تَزَلْ لِلْهَوَى مُخَالِفاً وَ لِلتُّقَى مُحَالِفاً وَ عَلَى كَظْمِ الْغَيْظِ قَادِراً وَ عَنِ النَّاسِ غَافِراً عَافِياً وَ إِذَا عُصِيَ اللَّهُ سَاخِطاً وَ إِذَا أُطِيعَ اللَّهُ رَاضِياً وَ بِمَا عَهِدَ إِلَيْكَ عَامِلًا رَاعِياً لِمَا اسْتُحْفِظْتَ حَافِظاً مَا اسْتُودِعْتَ مُبَلِّغاً مَا حُمِّلْتَ مُنْتَظِراً مَا وَعَدْتَ

And I also bear witness that you have always been at variance with whimsical desires as you have always been on line with piety, you have always been capable of suppressing your rage, you have always forgiven and pardoned people, and when Allah is disobeyed you have always been furious, and when he is obeyed, you have always been pleased, and you have always carried out what Allah has commissioned you to do, you have always observed what has been entrusted with you, you have always kept what has been confided to you, you have always conveyed what you were ordered to convey, and you .have always expected that which you were promised

p: ۹۵

وَ أَشْهَدُ أَنَّكَ مَا اتَّقَيْتَ ضَارِعاً وَ لَا أَمْسَكْتَ عَنْ حَقِّكَ جَازِعاً وَ لَا أَحْجَمْتَ عَنْ مُجَاهَدَهِ غَاصِبِيكَ نَاكِلًا وَ لَا أَظْهَرْتَ الرِّضَا بِخِلَافِ مَا يَرْضَى اللَّهُ مُدَاهِناً وَ لَا وَهَنْتَ لِمَا أَصَابَكَ فِي سَبِيلِ اللَّهِ وَ لَا ضَعُفْتَ وَ لَا اسْتَكَنْتَ عَنْ طَلَبِ حَقِّكَ مُرَاقِباً مَعَاذَ اللَّهِ أَنْ تَكُونَ كَذَلِكَ بَلْ إِذْ ظُلِمْتَ احْتَسَبْتَ رَبَّكَ وَ فَوَّضْتَ إِلَيْهِ أَمْرَكَ وَ ذَكَّرْتَهُمْ فَمَا ادَّكَرُوا وَ وَعَظْتَهُمْ فَمَا اتَّعَظُوا وَ خَوَّفْتَهُمُ اللَّهَ فَلَمْ يَخَافُوا

And I bear witness that as you sometimes conceded some things, you did not do that on account of humiliation, and as you sometimes did not demand with your right, you did not do that on account of fear, and as you sometimes stopped combating those who usurped your right , you did not do so on account of weakness, and as you (on a certain occasion) showed contentment to things to which Allah is not pleased, you did not do so on account of flattery, and you have never been weakened by what befall you for the sake of Allah, and you have never been feeble and you have never abased yourself as regards demanding with your rights on account of fear. I seek Allah's refuge against such claims; rather, when you were wringed, you relied upon your Lord in these questions and entrusted your affair to Him, and as your reminded them of their allegiance to you), they did not regard it, and as you preached them, they did not accept from you, and as your .instructed them to fear Allah, they did not mind

p: ۹۶

وَ أَشْـهَدُ أَنَّكَ يَا امِيرَ الْمُؤْمِنِينَ جَاهَـدْتَ فِى اللَّهِ حَقَّ جِهادِهِ حَتَّى دَعَاكَ اللَّهُ إِلَى جِوَارِهِ وَ قَبَضَكَ إِلَيْهِ بِاخْتِيارِهِ وَ أَلْزَمَ أَعْدَاءَكَ الْحُجَّهَ بِقَتْلِهِمْ إِيَّاكَ لِتَكُونَ الْحُجَّهُ لَكَ عَلَيْهِمْ مَعَ مَا لَكَ مِنَ الْحُجَجِ الْبَالِغَهِ عَلَى جَمِيعِ خَلْقِهِ

I also bear witness, O Commander of the Faithful that you strove in the way of Allah in the most appropriate way until Allah summoned you to be in his vicinity, chose to grasp you, and established the argument against your enemies who killed you, so that you should have argument against them, although you enjoy conclusive arguments against all of His creatures.

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ عَبَدْتَ اللَّهَ مُخْلِصاً وَ جَاهَدْتَ فِى اللَّهِ صَابِراً وَ جُدْتَ بِنَفْسِكَ مُحْتَسِباً وَ عَمِلْتَ بِكِتَابِهِ وَ اتَّبَعْتَ سُنَّهَ نَبِيِّهِ وَ أَقَمْتَ الصَّلَاهَ وَ آتَيْتَ الزَّكَاهَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ مَا اسْتَطَعْتَ مُبْتَغِياً مَا عِنْدَ اللَّهِ رَاغِباً فِيمَا وَعَدَ اللَّهُ لَا تَحْفِلُ بِالنَّوَائِبِ وَ لَا تَهِنُ عِنْدَ الشَّدَائِدِ وَ لَا تُحْجِمُ عَنْ مُحَارِبٍ أَفِكَ مَنْ نَسَبَ غَيْرَ ذَلِكَ إِلَيْكَ وَ افْتَرَى بَاطِلًا عَلَيْكَ وَ أَوْلَى لِمَنْ عَنَدَ عَنْكَ

Peace be upon you, O Commander of the Faithful. You have worshipped Allah sincerely, striven in the way of Allah steadfastly, sacrificed yourself , seeking Allah's judgment, acted upon His Book, followed His Prophet's instructions, performed the prayers, paid the zakat, enjoined what is right, and forbidden what is wrong as much as you could, seeking what is possessed by Allah and desiring for that which Allah has promised. You have never cared for misfortunes, and never yielded to the hardships, and never stopped fighting against any warrior on account of fear. Indeed, whoever claims anything opposite to this to you is actually fabricating and is forging lies to you, and whoever leaves your path is drawing himself near to destruction.

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لَقَدْ جَاهَدْتَ فِى اللَّهِ حَقَّ جِهادِهِ وَ صَبَرْتَ عَلَى الْأَذَى صَبْرَ احْتِسَابٍ

You have certainly striven in the way of Allah as exactly as required, stood harm for the .sake of Allah

وَ أَنْتَ أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَ صَلَّى لَهُ وَ جَاهَدَ وَ أَبْدَى صَفْحَتَهُ فِى دَارِ الشِّرْكِ وَ الْأَرْضُ مَشْحُونَةٌ ضَلَالَةً وَ الشَّيْطَانُ يُعْبَدُ جَهْرَةً

You have been the foremost to believe in Allah. The first to offer prayer and strive, and the first to expose himself in the land of the polytheist, while the lands were suffocated .with deviation, Satan was worshipped openly

وَ أَنْتَ الْقَائِلُ لَا تَزِيدُنِى كَثْرَةُ النَّاسِ حَوْلِى عِزَّةً وَ لَا تَفَرُّقُهُمْ عَنِّى وَحْشَةً وَ لَوْ أَسْلَمَنِى النَّاسُ جَمِيعاً لَمْ أَكُنْ مُتَضَرِّعاً اعْتَصَمْتَ بِاللَّهِ فَعَزَزْتَ وَ آثَرْتَ الْآخِرَةَ عَلَى الْأُولَى فَزَهِدْتَ

And (in the midst of this) you said, "The big number of people that surrounded me shall never increase my might, nor shall their departing me make me feel lonely. I thus shall never submit even if all peoples desert me." Because you resorted to Allah, you were the mightiest, and because you preferred the Next World to this worldly life, you have been .ascetic

وَ أَيَّدَكَ اللَّهُ وَ هَدَاكَ وَ أَخْلَصَكَ وَ اجْتَبَاكَ فَمَا تَنَاقَضَتْ أَفْعَالُكَ وَ لَا اخْتَلَفَتْ أَقْوَالُكَ وَ لَا تَقَلَّبَتْ أَحْوَالُكَ وَ لَا ادَّعَيْتَ وَ لَا افْتَرَيْتَ عَلَى اللَّهِ كَذِباً وَ لَا شَرِهْتَ إِلَى الْحُطَامِ وَ لَا دَنَّسَتْكَ الْآثَامُ وَ لَمْ تَزَلْ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ وَ يَقِينٍ مِنْ أَمْرِكَ تَهْدِى إِلَى الْحَقِّ وَ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Thus, Allah supported, guided chose, and selected you. Your deed were never contradictory, your words were never paradoxical, your situations were never fickle, you have never claimed falsely or forged lies against Allah, you have never been greedy for the wreckage of this world, you have never been defiled by sins, you have always had manifested proof from you Lord, and you have always been certain of what you do, as .you used to guide to the right and to a straight path

p: ۹۸

أَشْـهَدُ شَـهَادَهَ حَقٍّ وَ أُقْسِمُ بِاللَّهِ قَسَمَ صِـدْقٍ أَنَّ مُحَمَّداً وَ آلَهُ صَـلَوَاتُ اللَّهِ عَلَيْهِمْ سَادَاتُ الْخَلْقِ وَ أَنَّکَ مَوْلَایَ وَ مَوْلَی الْمُؤْمِنِینَ وَ أَنَّکَ عَبْـدُ اللَّهِ وَ وَلِیُّهُ وَ أَخُـو الرَّسُـولِ وَ وَصِـیُّهُ وَ وَارِثُهُ وَ أَنَّهُ الْقَائِـلُ لَـکَ وَ الَّذِی بَعَثَنِی بِـالْحَقِّ مَـا آمَنَ بِی مَنْ کَفَرَ بِـکَ وَ لَـا أَقَرَّ بِـاللَّهِ مَنْ جَحَدَکَ وَ قَدْ ضَلَّ مَنْ صَدَّ عَنْکَ وَ لَمْ یَهْتَدِ إِلَی اللَّهِ تَعَالَی وَ لَا إِلَیَّ مَنْ لَمْ یَهْتَدِ بِکَ وَ هُوَ قَوْلُ رَبِّی عَزَّ وَ جَلَ وَ إِنِّی لَغَفَّارٌ لِمَنْ تابَ وَ آمَنَ وَ عَمِلَ صالِحاً ثُمَّ اهْتَدی إِلَی وَلَایَتِکَ.

I bear true witness and I truly swear by Allah that Muhammad and his Household-may Allah's blessings be upon them- are the masters of all creatures and you are indeed my master and the master of all believers, the servants and friend of Allah, the brother, successor and heir of the messenger, who used to say to you, " I swear this by Him Who sent me with the truth: whoever denies you has never believed in me, whoever rejects you has never confessed of Allah's existence, whoever abandons you has actually strayed off, and whoever is not guided by you has never found the way to Allah or to me. Confirming this, my Lord the Almighty and All-majestic says, 'Most surely, I am most Forgiving to him who repents and believes and does good, then follows the right path.' To follow the right path is to adhere to your Divinely commissioned leadership."

مَوْلَایَ فَضْلُکَ لَا یَخْفَی وَ نُورُکَ لَا یُطْفَأُ وَ أَنَّ مَنْ جَحَدَکَ الظَّلُومُ الْأَشْقَی

p: ۹۹

O Master! You favor cannot be concealed and you light cannot be extinguished. Verily, he who rejects you shall be the most misfortunate wrongdoer.

مَوْلَایَ أَنْتَ الْحُجَّهُ عَلَی الْعِبَادِ وَ الْهَادِی إِلَی الرَّشَادِ وَ الْعُدَّهُ لِلْمَعَادِ

O Master, you are the (Divine) claim against the servants, the guiding to uprightness, and our means on the Promised Day.

مَوْلَایَ لَقَدْ رَفَعَ اللَّهُ فِی الْأُولَی مَنْزِلَتَکَ وَ أَعْلَی فِی الْآخِرَهِ دَرَجَتَکَ وَ بَصَّرَکَ مَا عَمِیَ عَلَی مَنْ خَالَفَکَ وَ حَالَ بَیْنَکَ وَ بَیْنَ مَوَاهِبِ اللَّهِ لَکَ فَلَعَنَ اللَّهُ مُسْتَحِلِّی الْحُرْمَهِ مِنْکَ وَ ذَائِدِی الْحَقِّ عَنْکَ

O Master, Allah has indeed elevated your standing in this world, raised your rank in the Hereafter, and led you to that which has not been seen by those who antagonized you, those who stood between you and Allah's gifts to you. So, curse of Allah be upon those who violated you sanctity and those who prevented you from taking you right.

وَ أَشْهَدُ أَنَّهُمُ الْأَخْسَرُونَ الَّذِینَ تَلْفَحُ وُجُوهَهُمُ النَّارُ وَ هُمْ فِیها کالِحُونَ

I do bear witness that these are the biggest losers whose faces shall be scorched by Hellfire and they therein shall be in severe affliction.

وَ أَشْهَدُ أَنَّکَ مَا أَقْدَمْتَ وَ لَا أَحْجَمْتَ وَ لَا نَطَقْتَ وَ لَا أَمْسَکْتَ إِلَّا بِأَمْرٍ مِنَ اللَّهِ وَ رَسُولِهِ

And I bear witness that whenever you did something or you avoided doing something, and whenever you said something or you kept silent; all these were by the order of Allah and His Messenger.

p: ۱۰۰

قُلْتَ وَ الَّذِی نَفْسِی بِیَدِهِ لَقَدْ نَظَرَ إِلَیَّ رَسُولُ اللَّهِ صَلَّی اللَّهُ عَلَیْهِ وَ آلِهِ أَضْرِبُ بِالسَّیْفِ قُدُماً فَقَالَ یَا عَلِیُّ أَنْتَ مِنِّی بِمَنْزِلَهِ هَارُونَ مِنْ مُوسَی إِلَّا أَنَّهُ لَا نَبِیَّ بَعْدِی وَ أُعْلِمُکَ أَنَّ مَوْتَکَ وَ حَیَاتَکَ مَعِی وَ عَلَی سُنَّتِی فَوَ اللَّهِ مَا کَذَبْتُ وَ لَا کُذِبْتُ وَ لَا ضَلَلْتُ وَ لَا ضُلَّ بِی وَ لَا نَسِیتُ مَا عَهِدَ إِلَیَّ رَبِّی وَ إِنِّی لَعَلَی بَیِّنَهٍ مِنْ رَبِّی بَیَّنَهَا لِنَبِیِّهِ وَ بَیَّنَهَا النَّبِیُّ لِی وَ إِنِّی لَعَلَی الطَّرِیقِ الْوَاضِحِ أَلْفِظُهُ لَفْظاً صَدَقْتَ وَ اللَّهِ وَ قُلْتَ الْحَقَّ

You thus said, "I swear this by Him Who grasps my soul; when the Messenger of Allah- peace of Allah be upon him and his Household- watched me striking (the enemies) with my sword ceaselessly, he said to me, 'O Ali, your position to me is the same as (Prophet) Aaron's position to (Prophet) Moses; yet, there shall be no prophet after me. I would like to further inform you that your death and your lifestyle shall be with me and according to my instruction.' (Imam Ali continued) I swear by Allah that I have not told untruth and none shall ever belie me, and I have never strayed off and none shall ever mislead me, and I have never forgotten my Lord's instruction to me, and I do follow the true path of my Lord that He showed His Prophet and the Prophet showed me, and, most certainly, I am following the lucid path step by step." By Allah I swear, true are your words and you .have said nothing but then truth

p: ۱۰۱

فَلَعَنَ اللَّهُ مَنْ سَاوَاکَ بِمَنْ نَاوَاکَ وَ اللَّهُ جَلَّ اسْمُهُ یَقُولُ هَلْ یَسْتَوِی الَّذِینَ یَعْلَمُونَ وَ الَّذِینَ لا یَعْلَمُونَ

Curse of Allah be upon those who compare you to your enemies, while Allah, Whose "?Name be elevated, says, "Are those who know and those who do not know alike

فَلَعَنَ اللَّهُ مَنْ عَدَلَ بِکَ مَنْ فَرَضَ اللَّهُ عَلَیْهِ وَلَایَتَکَ وَ أَنْتَ وَلِیُّ اللَّهِ وَ أَخُو رَسُولِهِ وَ الذَّابُّ عَنْ دِینِهِ وَ الَّذِی نَطَقَ الْقُرْآنُ بِتَفْضِیلِهِ قَالَ اللَّهُ تَعَالَی وَ فَضَّلَ اللَّهُ الْمُجاهِدِینَ عَلَی الْقاعِدِینَ أَجْراً عَظِیماً دَرَجاتٍ مِنْهُ وَ مَغْفِرَةً وَ رَحْمَةً وَ کانَ اللَّهُ غَفُوراً رَحِیماً وَ قَالَ اللَّهُ تَعَالَی أَ جَعَلْتُمْ سِقایَةَ الْحاجِّ وَ عِمارَةَ الْمَسْجِدِ الْحَرامِ کَمَنْ آمَنَ بِاللَّهِ وَ الْیَوْمِ الْآخِرِ وَ جاهَدَ فِی سَبِیلِ اللَّهِ لا یَسْتَوُونَ عِنْدَ اللَّهِ وَ اللَّهُ لا یَهْدِی الْقَوْمَ الظَّالِمِینَ الَّذِینَ آمَنُوا وَ هاجَرُوا وَ جاهَدُوا فِی سَبِیلِ اللَّهِ بِأَمْوالِهِمْ وَ أَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَ أُولئِکَ هُمُ الْفائِزُونَ یُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَ رِضْوانٍ وَ جَنَّاتٍ لَهُمْ فِیها نَعِیمٌ مُقِیمٌ خالِدِینَ فِیها أَبَداً إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِیمٌ

So, the curse of Allah be upon those who compared you to those whom Allah has ordered to follow your leadership, while you are the friend of Allah, the brother of His Messenger, the defender of His religion, and the one whose preference (to all others) has been declared by the Quran; hence, Almighty Allah says, "And Allah shall grant to the strivers above the holders back a mighty reward, (high) degrees from Him, protection, and mercy. And Allah is forgiving, merciful." Almighty Allah has also said, "Do you make one who undertakes the giving of drink to the pilgrims and the guarding of the Sacred Mosque to be like him who believes in Allah and the later day and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people. Those who believed, fled their homes, and strove hard in Allah's way with their property and their souls are much in rank with Allah; and those are they who are the achievers of their objects. Their Lord gives them good news of mercy from Himself and His good pleasure and gardens, wherein lasting blessings shall be theirs; abiding therein forever. Surely, Allah has a ."mighty reward with Him

p: ۱۰۲

أَشْهَدُ أَنَّکَ الْمَخْصُوصُ بِمِدْحَهِ اللَّهِ الْمُخْلِصِ لِطَاعَهِ اللَّهِ لَمْ تَبْغِ بِالْهُدَى بَدَلًا وَ لَا تُشْرِکْ بِعِبَادَهِ رَبِّکَ أَحَداً وَ أَنَّ اللَّهَ تَعَالَى اسْتَجَابَ لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِيکَ دَعْوَتَهُ ثُمَّ أَمَرَهُ بِإِظْهَارِ مَا أَوْلَاکَ لِأُمَّتِهِ إِعْلَاءً لِشَأْنِکَ وَ إِعْلَاناً لِبُرْهَانِکَ وَ دَحْضاً لِلْأَبَاطِيلِ وَ قَطْعاً لِلْمَعَاذِيرِ فَلَمَّا أَشْفَقَ مِنْ فِتْنَهِ الْفَاسِقِينَ وَ اتَّقَى فِيکَ الْمُنَافِقِينَ أَوْحَى إِلَيْهِ رَبُّ الْعَالَمِينَ يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْکَ مِنْ رَبِّکَ وَ إِنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالَتَهُ وَ اللَّهُ يَعْصِمُکَ مِنَ النَّاسِ فَوَضَعَ عَلَى نَفْسِهِ أَوْزَارَ الْمَسِيرِ وَ نَهَضَ فِي رَمْضَاءِ الْهَجِيرِ فَخَطَبَ وَ أَسْمَعَ وَ نَادَى فَأَبْلَغَ ثُمَّ سَأَلَهُمْ أَجْمَعَ فَقَالَ هَلْ بَلَّغْتُ فَقَالُوا اللَّهُمَّ بَلَى فَقَالَ اللَّهُمَّ اشْهَدْ ثُمَّ قَالَ أَ لَسْتُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَقَالُوا بَلَى فَأَخَذَ بِيَدِکَ وَ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ فَمَا آمَنَ بِمَا أَنْزَلَ اللَّهُ فِيکَ عَلَى نَبِيِّهِ إِلَّا قَلِيلٌ وَ مَا زَادَ أَكْثَرَهُمْ إِلَّا تَجَبُّرٌ وَ تَضْلِيلٌ وَ لَا زَادَ أَكْثَرُهُمْ غَيْرَ تَخْسِيرٍ وَ لَقَدْ أَنْزَلَ اللَّهُ تَعَالَى فِيکَ مِنْ قَبْلُ وَ هُمْ كَارِهُونَ يا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَ يُحِبُّونَهُ أَذِلَّهٍ عَلَى الْمُؤْمِنِينَ أَعِزَّهٍ عَلَى الْكافِرِينَ يُجاهِدُونَ فِي سَبِيلِ اللَّهِ وَ لا يَخافُونَ لَوْمَهَ لائِمٍ ذلِکَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشاءُ وَ اللَّهُ واسِعٌ عَلِيمٌ إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاهَ وَ يُؤْتُونَ الزَّكاهَ وَ هُمْ راكِعُونَ وَ مَنْ يَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغالِبُونَ رَبَّنا آمَنَّا بِما أَنْزَلْتَ وَ اتَّبَعْنَا الرَّسُولَ فَاكْتُبْنا مَعَ الشَّاهِدِينَ رَبَّنا لا تُزِغْ قُلُوبَنا بَعْدَ إِذْ هَدَيْتَنا وَ هَبْ لَنا مِنْ لَدُنْکَ رَحْمَهً إِنَّکَ أَنْتَ الْوَهَّابُ اللَّهُمَّ إِنَّا نَعْلَمُ أَنَّ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِکَ فَالْعَنْ مَنْ عَارَضَهُ وَ اسْتَكْبَرَ وَ كَذَّبَ بِهِ وَ كَفَرَ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

p: ۱۰۳

I bear witness that Allah's words of praise mean you exclusively and you are the most sincere in the obedience to Allah as you have never accepted any alternative for the right guidance and you have never associated any one in your worshipping your Lord. And Almighty Allah has responded the prayers of His Prophet-peace be upon him and his household- concerning you. He then ordered him to proclaim the position of succeeding him in (the leadership of) his nation, as a sign of showing your elevated position, declaration of the evidence on your leadership, refutation of the false claims, and repudiation of all excuses. But when he (i.e. the Prophet) worried about the sedition that would be aroused by the transgressing group due to such declaration and he did not want you to be faced by the hypocrites, the Lord of the worlds revealed to him, saying, "O Messenger! Proclaim the message which has been sent to you from your Lord. If you did it not, you would not have fulfilled and proclaimed His mission. And Allah will defend you from men (who mean mischief)." Accordingly, he (i.e. the Prophet) burdened himself with loads of (long) walking and stood up under the burning sun in the midst of the desert, where he delivered a speech, lade everyone listen to him, and called upon them with rhetorical language. He then asked them all, "Have I conveyed (the message)?" "Yes, you have. We swear it by Allah," they answered. "O Allah, be the witness!" the Prophet said. He then added, "Do I not enjoy more priority to the selves of the believers thatn that which they enjoy on themselves?" "Yes, you do," answered they. Hence then took you from the hand and said, "This Ali is now the master of everyone who has betaken me as his master. O Allah, (please do) support those who support Ali, be the enemy of those who incur the hostility of Ali, give victory to those who stand by Ali." Nevertheless, none believed in what Allah has revealed to His Prophet About you except a few. Similarly, this (Divinely commissioned) declaration did not increase other but obstinacy. In defiance of them, Almighty Allah had revealed in this connection: "O you who believe! Whoever from among you turns back from his religion, then Allah will bring a people. He shall love them and they shall love Him. (They shall be) lowly before the believers, mighty against the unbelievers. They shall strive hard in Allah's way and shall not fear the censure of any censurer. This is Allah's favor; He gives it to whom he pleases. And Allah is Ample-giving, Knowing. Only Allah is your Guardian and His Messenger and those who believe: those who keep up prayers and give alms while they are in the state of the genuflection of prayer. And whoever takes Allah and his messenger and those who believe for a guardian, then, surely the party of Allah are they that shall be triumphant." Our Lord! We

believe in what You have revealed and we follow the messenger; so, write us down with those who bear witness. Our Lord! Make not out hearts to deviate after You have guided us aright. And grant us from Your mercy. Surely, You are the most liberal Giver. O Allah! We do realize that this is the truth whose source is you. So, curse those who object, act arrogantly (towards it), belie, and deny it. And they who act unjustly shall know to what .final place of turning they shall turn back

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السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ سَيِّدَ الْوَصِيِّينَ وَ أَوَّلَ الْعَابِدِينَ وَ أَزْهَدَ الزَّاهِدِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ صَلَوَاتُهُ وَ تَحِيَّاتُهُ

Peace be upon you, O Commander of the Faithful, chief of the Prophets' successors, foremost of the worshippers, and most ascetic. May Allah's mercy and blessings be upon you. So be His peace and compliments.

أَنْتَ مُطْعِمُ الطَّعَامِ عَلى حُبِّهِ مِسْكِيناً وَ يَتِيماً وَ أَسِيراً إِنَّما نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لا نُرِيدُ مِنْكُمْ جَزاءً وَ لا شُكُوراً وَ فِيكَ أَنْزَلَ اللَّهُ تَعَالَى وَ يُؤْثِرُونَ عَلى أَنْفُسِهِمْ وَ لَوْ كانَ بِهِمْ خَصاصَةٌ وَ مَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولئِكَ هُمُ الْمُفْلِحُونَ

It is you who served a poor man, an orphan, and a prisoner with food on account of you love for Him, (you did so) for the sake of Allah, while you did not ask for reward or thanks. Hence, Almighty Allah has revealed the following about you: "And they prefer them to themselves though poverty may afflict them. And whoever is preserved from the niggardliness of his soul, these it is that are the successful ones."

وَ أَنْتَ الْكَاظِمُ لِلْغَيْظِ وَ الْعَافِي عَنِ النَّاسِ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ

Verily, it is you who is the suppressor of rage and it is you who is the pardoner of people, and Allah love the good- doers.

وَ أَنْتَ الصَّابِرُ فِي الْبَأْساءِ وَ الضَّرَّاءِ وَ حِينَ الْبَأْسِ

It is also you who is the steadfast in distress and affliction, as well as in times of conflicts.

وَ أَنْتَ الْقَاسِمُ بِالسَّوِيَّةِ وَ الْعَادِلُ فِي الرَّعِيَّةِ وَ الْعَالِمُ بِحُدُودِ اللَّهِ مِنْ جَمِيعِ الْبَرِيَّةِ وَ اللَّهُ تَعَالَى أَخْبَرَ عَمَّا اوْلَاكَ مِنْ فَضْلِهِ بِقَوْلِهِ أَ فَمَنْ كانَ مُؤْمِناً كَمَنْ كانَ فاسِقاً لا يَسْتَوُونَ أَمَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ فَلَهُمْ جَنَّاتُ الْمَأْوى نُزُلًا بِما كانُوا يَعْمَلُونَ

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And it is you who distributes things completely equally, who is just among the subjects, and the one having full acquaintance with the laws of Allah among all people. Informing about the favors that He has conferred upon you, Allah the All-exalted says, "Is he then who is a believer like him who is a transgressor? They are not equal. As for those who believe and do good, the gardens of Paradise are their abiding-place; an entertainment ."for what they did

وَ أَنْتَ الْمَخْصُوصُ بِعِلْمِ التَّنْزِيلِ وَ حُكْمِ التَّأْوِيلِ وَ نَصِّ الرَّسُولِ وَ لَکَ الْمَوَاقِفُ الْمَشْهُودَهُ وَ الْمَقَامَاتُ الْمَشْهُورَهُ وَ الْأَيَّامُ الْمَذْكُورَهُ يَوْمُ بَدْرٍ وَ يَوْمُ الْأَحْزَابِ إِذْ زاغَتِ الْأَبْصارُ وَ بَلَغَتِ الْقُلُوبُ الْحَناجِرَ وَ تَظُنُّونَ بِاللَّهِ الظُّنُونَا هُنالِکَ ابْتُلِیَ الْمُؤْمِنُونَ وَ زُلْزِلُوا زِلْزالًا شَدِيداً وَ إِذْ يَقُولُ الْمُنافِقُونَ وَ الَّذِينَ فِی قُلُوبِهِمْ مَرَضٌ ما وَعَدَنَا اللَّهُ وَ رَسُولُهُ إِلَّا غُرُوراً وَ إِذْ قالَتْ طائِفَهٌ مِنْهُمْ يا أَهْلَ يَثْرِبَ لا مُقامَ لَكُمْ فَارْجِعُوا وَ يَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِیَّ يَقُولُونَ إِنَّ بُيُوتَنا عَوْرَهٌ وَ ما هِیَ بِعَوْرَهٍ إِنْ يُرِيدُونَ إِلَّا فِراراً وَ قَالَ اللَّهُ تَعالَى وَ لَمَّا رَأَ الْمُؤْمِنُونَ الْأَحْزابَ قالُوا هذا ما وَعَدَنَا اللَّهُ وَ رَسُولُهُ وَ صَدَقَ اللَّهُ وَ رَسُولُهُ وَ ما زادَهُمْ إِلَّا إِيماناً وَ تَسْلِيماً فَقَتَلْتَ عَمْرَهُمْ وَ هَزَمْتَ جَمْعَهُمْ وَ رَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنالُوا خَيْراً وَ كَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتالَ بِکَ وَ كانَ اللَّهُ قَوِيًّا عَزِيزاً

It is you to whom the knowledge of the Divine Revelation is given exclusively as well as the laws of true interpretation (of the Holy Quran) and the words of the Messenger. You are known for your unforgettable situations, renowned positions, and memorable events in the battle of Badr and the Battle of the Allie (al-Ahzab): "When the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah. There, the believers were tried and they were shaken with severe shaking. And when the hypocrites and those in whose hearts was a disease began to say: 'Allah and His Messenger did not promise us (victory) but only to deceive.' And when a party of them said, O people of Yatrib! There is no place to stand for you here; therefore, go back.' And a party of them asked permission of the Prophet, saying: 'Surely, our houses are exposed.' And they were not exposed; they only desired to fly away." Almighty Allah has also said: "And when the believers saw the allies, they said: 'This is what Allah and His Messenger promised us. And Allah and His Messenger spoke the truth.' And it only increased them in faith and submission." On that day, you (O Ali) killed their knight, Amr (ibn Abd-Wadd) and defeated their allies; "And Allah turned back the unbelievers in their rage. They did not obtain any advantage. And Allah sufficed the believers in fighting. And Allah is Strong, ."Mighty

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وَ يَوْمُ أُحُدٍ إِذْ تُصْعِدُونَ وَ لا تَلْوُونَ عَلى أَحَدٍ وَ الرَّسُولُ يَدْعُوكُمْ فِى أُخْراكُمْ وَ أَنْتَ تَذُودُ بِهِمُ الْمُشْرِكِينَ عَنِ النَّبِيِّ ذَاتَ الْيَمِينِ وَ ذَاتَ الشِّمَالِ حَتَّى رَدَّهُمُ اللَّهُ تَعَالَى عَنْكُمَا خَائِفِينَ وَ نَصَرَ بِكَ الْخَاذِلِينَ

On the battle of Uhud: "When they ran off precipitately and did not wait for any one and the Messenger was calling them from their rear." And you were engage in preventing the polytheist from reaching the Prophet, on both sides-the right and the left, until Almighty Allah drove them back, full of fear. Hence, He gave victory, by means of you, to the .disappointing ones

وَ يَوْمُ حُنَيْنٍ عَلَى مَا نَطَقَ بِهِ التَّنْزِيلُ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئاً وَ ضاقَتْ عَلَيْكُمُ الْأَرْضُ بِما رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ وَ الْمُؤْمِنُونَ أَنْتَ وَ مَنْ يَلِيكَ وَ عَمُّكَ الْعَبَّاسُ يُنَادِى الْمُنْهَزِمِينَ إِلَيْهِمْ يَا أَصْحَابَ سُورَهِ الْبَقَرَهِ يَا أَهْلَ بَيْعَهِ الشَّجَرَهِ حَتَّى اسْتَجَابَ لَهُ قَوْمٌ قَدْ كَفَيْتَهُمُ الْمَئُونَهَ وَ تَكَفَّلْتَ دُونَهُمُ الْمَعُونَهَ فَعَادُوا آيِسِينَ مِنَ الْمَثُوبَهِ رَاجِينَ وَعْدَ اللَّهِ تَعَالَى بِالتَّوْبَهِ وَ ذَلِكَ قَوْلُهُ جَلَّ ذِكْرُهُ ثُمَّ يَتُوبُ اللَّهُ بَعْدَ ذَلِكَ عَلى مَنْ يَشاءُ وَ أَنْتَ حَائِزٌ دَرَجَهَ الصَّبْرِ فَائِزٌ بِعَظِيمِ الْأَجْرِ

On the battle of Yunayn, as is accounted by the Divine Revelation: "Remember the time when your great numbers made you vain, but they availed you nothing. And the earth became strait to you notwithstanding its spaciousness, then you returned back retreating. Then Allah sent down His tranquility upon His messenger and upon the believers." "The believers" were you and your party. Your uncle, al-Abbas, was calling at the defeated party. "O companions of Surah al_Baqarah! O owners of the Allegiance of the Tree!" He still shouted until a group responded to him, and it was you who replace them in fighting, and it was you who aided the Prophet instead of them. They therefore returned free from reward, and hoping for repentance, as was promised by Almighty Allah. He, majestic be his mention, says, "Then will Allah, After this, turn mercifully to who He pleases." As for you, you were awarded the rank of steadfastness and prized the .great reward

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وَ يَوْمُ خَيْبَرَ إِذْ أَظْهَرَ اللَّهُ خَوَرَ الْمُنَافِقِينَ وَ قَطَعَ دَابِرَ الْكَافِرِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ* وَ لَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لا يُوَلُّونَ الْأَدْبارَ وَ كانَ عَهْدُ اللَّهِ مَسْؤُلًا

On the battle of Khaybar, when Allah exposed the cowardice of the hypocrites and cut off the roots of the atheists, so, all praise be to Allah, Lord of the worlds (for that): "And certainly, they had made a covenant with Allah before, that they would not turn their backs. And Allah's covenant shall be inquired of."

مَوْلَایَ أَنْتَ الْحُجَّهُ الْبَالِغَهُ وَ الْمَحَجَّهُ الْوَاضِحَهُ وَ النِّعْمَهُ السَّابِغَهُ وَ الْبُرْهَانُ الْمُنِيرُ فَهَنِيئاً لَکَ بِمَا آتَاکَ اللَّهُ مِنْ فَضْلٍ وَ تَبّاً لِشَانِئِکَ ذِی الْجَهْلِ شَهِدْتَ مَعَ النَّبِیِّ صَلَّی اللَّهُ عَلَيْهِ وَ آلِهِ جَمِيعَ حُرُوبِهِ وَ مَغَازِيهِ تَحْمِلُ الرَّايَهَ أَمَامَهُ وَ تَضْرِبُ بِالسَّيْفِ قُدَّامَهُ ثُمَّ لِحَزْمِکَ الْمَشْهُورِ وَ بَصِيرَتِکَ فِی الْأُمُورِ أَمَّرَکَ فِی الْمَوَاطِنِ وَ لَمْ يَکُنْ عَلَيْکَ أَمِيرٌ

O Master, you are the conclusive argument (of Allah), the clear course, the poured grace, and the radiant evidence. So, congratulations, for the favors that Allah has given you. Perdition overtake your enemies, the ignorant! You presented yourself with the Prophet- peace be upon him and his Household- during all battles and expeditions that he led; you always carried the pennon with him and stroke (the enemies) with your sword before him. Then, due to your prominent determination and you sagacity in all affairs, he (i.e. the Prophet) appointed you as the commander on all occasions, and you were never under the commandment of another.

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وَ كَمْ مِنْ أَمْرٍ صَدَّكَ عَنْ إِمْضاءِ عَزْمِكَ فِيهِ التُّقَى وَ اتَّبَعَ غَيْرُكَ فِي مِثْلِهِ الْهَوَى فَظَنَّ الْجاهِلُونَ أَنَّكَ عَجَزْتَ عَمَّا إِلَيْهِ انْتَهَى ضَلَّ وَ اللَّهِ الظَّانُّ لِذَلِكَ وَ مَا اهْتَدَى وَ لَقَدْ أَوْضَحْتَ مَا أَشْكَلَ مِنْ ذَلِكَ لِمَنْ تَوَهَّمَ وَ امْتَرَى بِقَوْلِكَ صَلَّى اللَّهُ عَلَيْكَ قَدْ يَرَى الْحُوَّلُ الْقُلَّبُ وَجْهَ الْحِيلَهِ وَ دُونَهَا حَاجِزٌ مِنْ تَقْوَى اللَّهِ فَيَدَعُهَا رَأْيَ الْعَيْنِ وَ يَنْتَهِزُ فُرْصَتَهَا مَنْ لَا حَرِيجَهَ لَهُ فِي الدِّينِ صَدَقْتَ وَ خَسِرَ الْمُبْطِلُونَ وَ إِذْ مَاكَرَكَ النَّاكِثَانِ فَقَالا نُرِيدُ الْعُمْرَهَ فَقُلْتَ لَهُمَا لَعَمْرُكُمَا مَا تُرِيدَانِ الْعُمْرَهَ لَكِنْ تُرِيدَانِ الْغَدْرَهَ فَأَخَذْتَ الْبَيْعَهَ عَلَيْهِمَا وَ جَدَّدْتَ الْمِيثَاقَ فَجَدَّا فِي النِّفَاقِ فَلَمَّا نَبَّهْتَهُمَا عَلَى فِعْلِهِمَا أَغْفَلَا وَ عَادَا وَ مَا انْتَفَعَا وَ كَانَ عَاقِبَهُ أَمْرِهِمَا خُسْراً ثُمَّ تَلَاهُمَا أَهْلُ الشَّامِ فَسِرْتَ إِلَيْهِمْ بَعْدَ الْإِعْذَارِ وَ هُمْ لا يَدِينُونَ دِينَ الْحَقِ وَ لَا يَتَدَبَّرُونَ الْقُرْآنَ هَمَجٌ رِعَاعٌ ضَالُّونَ وَ بِالَّذِي أُنْزِلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِيكَ كَافِرُونَ وَ لِأَهْلِ الْخِلَافِ عَلَيْكَ نَاصِرُونَ وَ قَدْ أَمَرَ اللَّهُ تَعَالَى بِاتِّبَاعِكَ وَ نَدَبَ الْمُؤْمِنِينَ إِلَى نَصْرِكَ وَ قَالَ اللَّهُ تَعَالَى يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ

On many occasions, your piety prevented you from doing what you had decided about a matter, while your rival followed his (personal) lust and committed that matter. Thus, the ignorant ones thought that you were incapable of doing that which had been done by your rival! I swear by Allah that anyone who thought so had missed the right and had never found the true guidance. However, you clarified the misunderstanding in which those who fancied and doubted fell by your saying-may Allah's peace be upon you: "One who has been through thick and thin of life finds the excuses to be preventing him from orders and prohibitions of Allah, but he disregards them despite capability (to succumb to them and instead follows the commands of Allah), while one who has no restrains of religion seizes the opportunity (and accepts the excuses for not following the commands of Allah)." You have said the very truth; I swear it by Allah, and the followers of vanity are indeed losers. And when the two preachers (of their allegiance) tried to deceive you; and said, "We want to go on umrah!" you thus answered them, "I swear by your lives; you do not want to go on umrah; rather, you want to betray me!" Hence, you made covenant with them again and you renewed their allegiance to you; but they exerted all efforts to act hypocritically. And when you drew their attentions to this act, they neglected, redid it again, and did not follow you advice. Thus, their end result was loss. After them, the people of Syria (mutinied)! So, you went to fight them after you had provided all excuses, while they did not follow the true religion neither did they understand the Quran. They were rabble, rot, and deviants, and they were unbelievers in what was revealed to Muhammad about your leadership, and they were supporters of those who antagonized you. While, Almighty Allah ordered everyone to follow you and instructed the believers to support you. He, the Almighty and All-majestic, has said in this respect: "O you who ."believe! Be careful of your duty to Allah, and be with the truthful

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مَوْلَایَ بِکَ ظَهَرَ الْحَقُّ وَ قَدْ نَبَذَهُ الْخَلْقُ وَ أَوْضَحْتَ السُّنَنَ بَعْدَ الدُّرُوسِ وَ الطَّمْسِ فَلَکَ سَابِقَهُ الْجِهَادِ عَلَی تَصْدِیقِ التَّنْزِیلِ وَ لَکَ فَضِیلَهُ الْجِهَادِ عَلَی تَحْقِیقِ التَّأْوِیلِ

O master, through you did the right manifest itself, but the people discarded it. And you made clear the (Prophetic) traditions after they had been eradicated and confused. Hence, you enjoy the priority of struggling for the sake of confirming the Divine Revelation, and you enjoy the virtue of struggling for the sake of confirming the true .(interpretation (of the Divine Revelation

وَ عَدُوُّکَ عَدُوُّ اللَّهِ جَاحِدٌ لِرَسُولِ اللَّهِ یَدْعُو بَاطِلًا وَ یَحْکُمُ جَائِراً وَ یَتَأَمَّرُ غَاصِباً وَ یَدْعُو حِزْبَهُ إِلَی النَّارِ وَ عَمَّارٌ یُجَاهِدُ وَ یُنَادِی بَیْنَ الصَّفَّیْنِ الرَّوَاحَ إِلَی الْجَنَّهِ وَ لَمَّا اسْتَسْقَی فَسُقِیَ اللَّبَنَ کَبَّرَ وَ قَالَ قَالَ لِی رَسُولُ اللَّهِ صَلَّی اللَّهُ عَلَیْهِ وَ آلِهِ آخِرُ شَرَابِکَ مِنَ الدُّنْیَا ضَیَاحٌ مِنْ لَبَنٍ وَ تَقْتُلُکَ الْفِئَهُ الْبَاغِیَهُ فَاعْتَرَضَهُ أَبُو الْعَادِیَهِ الْفَزَارِیُّ فَقَتَلَهُ

Your enemy is in fact the enemy of Allah and the denier of Allah's messenger. Your enemy thus calls for vanity, judges unfairly, usurps the position of rule, and drives his fans to Hellfire. While Ammar (ibn Yasir) strove and called at the two parties (of the battle): "How eager I am to join Paradise!" When he then asked for a drink, he was served with a drink of milk; he thus shouted, glorifying Allah, and said: "The Messenger of Allah-peace of Allah be upon him and his Household- did say to me: ' The last drink that you will have in this world is a cup of milk, and the transgressing party will kill you.'" Thus, Abul-Adiyah al-.Fazari faced and killed him

p: ۱۱۰

فَعَلَى أَبِي الْعَادِيَةِ لَعْنَةُ اللَّهِ وَ لَعْنَةُ مَلَائِكَتِهِ وَ رُسُلِهِ أَجْمَعِينَ وَ عَلَى مَنْ سَلَّ سَيْفَهُ عَلَيْكَ وَ سَلَلْتَ سَيْفَكَ عَلَيْهِ يَا أَمِيرَ الْمُؤْمِنِينَ مِنَ الْمُشْرِكِينَ وَ الْمُنَافِقِينَ إِلَى يَوْمِ الدِّينِ وَ عَلَى مَنْ رَضِيَ بِمَا سَاءَكَ وَ لَمْ يَكْرَهْ وَ أَغْمَضَ عَيْنَهُ وَ لَمْ يُنْكِرْ أَوْ أَعَانَ عَلَيْكَ بِيَدٍ أَوْ لِسَانٍ أَوْ قَعَدَ عَنْ نَصْرِكَ أَوْ خَذَلَ عَنِ الْجِهَادِ مَعَكَ أَوْ غَمَطَ فَضْلَكَ وَ جَحَدَ حَقَّكَ أَوْ عَدَلَ بِكَ مَنْ جَعَلَكَ اللَّهُ أَوْلَى بِهِ مِنْ نَفْسِهِ وَ صَلَوَاتُ اللَّهِ عَلَيْكَ وَ رَحْمَتُهُ وَ بَرَكَاتُهُ وَ سَلَامُهُ وَ تَحِيَّاتُهُ وَ عَلَى الْأَئِمَّةِ مِنْ آلِكَ الطَّاهِرِينَ إِنَّهُ حَمِيدٌ مَجِيدٌ

The curse of Allah and the curse of all His angels and Messengers be upon this Abu'l-A'diyah, upon any one who unsheathed a sword against you, and upon anyone against whom you unsheathed your sword – O Commander of the Faithful – (Curse be upon) the polytheist and the hypocrites up to the Religion Day. Curse be also upon anyone whom is pleased by whatever upsets you, and curse be upon anyone who is not passive for whatever upsets you and upon anyone who bypasses and does not deny, and upon anyone who supports your rivals by deeds or words, and upon anyone who fails to support you, and upon anyone who slackens to fight with you, and upon anyone who despises your merits, and upon anyone who denies your right, and upon anyone who leaves you and joins one upon whom Almighty Allah has given you priority. Allah's peace, mercy, and blessings, compliments, and greetings be upon you and upon the Imams from .your Immaculate Household. Verily, Allah is Praised and Glorious

p: ۱۱۱

وَ الْأَمْرُ الْأَعْجَبُ وَ الْخَطْبُ الأفضع [الْأَفْظَعُ] بَعْدَ جَحْدِکَ حَقَّکَ غَصْبُ الصِّدِّيقَهِ الطَّاهِرَهِ الزَّهْرَاءِ سَيِّدَهِ النِّسَاءِ فَدَكاً وَ رَدُّ شَهَادَتِکَ وَ شَهَادَهِ السَّيِّدَيْنِ سُلَالَتِکَ وَ عِتْرَهِ أَخِيکَ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْكُمْ وَ قَدْ أَعْلَى اللَّهُ تَعَالَى عَلَى الْأُمَّهِ دَرَجَتَكُمْ وَ رَفَعَ مَنْزِلَتَكُمْ وَ أَبَانَ فَضْلَكُمْ وَ شَرَّفَكُمْ عَلَى الْعَالَمِينَ فَأَذْهَبَ عَنْكُمُ الرِّجْسَ وَ طَهَّرَكُمْ تَطْهِيراً قَالَ اللَّهُ تَعَالَى إِنَّ الْإِنْسانَ خُلِقَ هَلُوعاً إِذا مَسَّهُ الشَّرُّ جَزُوعاً وَ إِذا مَسَّهُ الْخَيْرُ مَنُوعاً إِلَّا الْمُصَلِّينَ الَّذِينَ فَاسْتَثْنَى اللَّهُ تَعَالَى نَبِيَّهُ الْمُصْطَفَى وَ أَنْتَ يَا سَيِّدَ الْأَوْصِيَاءِ مِنْ جَمِيعِ الْخَلْقِ فَمَا أَعْمَهَ مَنْ ظَلَمَکَ عَنِ الْحَقِّ ثُمَّ أَفْرَضُوکَ (افْتَرَضُوکَ) سَهْمَ ذَوِي الْقُرْبَى مَكْراً وَ أَحَادُوهُ عَنْ أَهْلِهِ جَوْراً فَلَمَّا آلَ الْأَمْرُ إِلَيْکَ أَجْرَيْتَهُمْ عَلَى مَا أَجْرَيَا عَلَيْهِ رَغْبَهً عَنْهُمَا بِمَا عِنْدَ اللَّهِ لَکَ فَأَشْبَهَتْ مِحْنَتُکَ بِهِمَا مِحَنَ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ عِنْدَ الْوَحْدَهِ وَ عَدَمِ الْأَنْصَارِ

What is more astounding and more horrible than usurping your right is the usurpation of Fadak from the veracious, pure, and luminous Lady, the doyenne of the women of the world! As well as the rejection of your testimony and the testimonies of the two masters- your descendants, and the Household of the Chosen Prophet, may Allah's peace be upon you all. Whereas Almighty Allah has elevated you in rank over the nation, raised your positions, and demonstrated your preference and honorable favorability over all the created beings. He thus removed away filth from you and purified you with the most thorough purification. Allah the Almighty and All-majestic says: "Indeed, man is created of a hasty temperament. Being greatly grieved when evil afflict him and niggardly when good befalls him, except those who pray."Hence, Almighty Allah has excluded His Chosen Prophet you, the chief of the Prophets' successors, from among all His beings. How deviant from the right he who has wronged you is! They then deceptively decided the share of 'Near of Kin' to be for you, after they wrongly deprived its meritorious people of it. When the matter (of rule) was returned to you, you continued carrying out what they had decided, because you desired for what is stored by Allah for you. Your ordeals are thus similar to the ordeals encountered by the Prophets, peace be upon them, who also .face loneliness and absence of supporters

p: ١١٢

وَ أَشْبَهْتَ فِى الْبَياتِ عَلَى الْفِرَاشِ الذَّبِيحَ عَلَيْهِ السَّلَامُ إِذْ أَجَبْتَ كَمَا أَجَابَ وَ أَطَعْتَ كَمَا أَطَاعَ إِسْمَاعِيلُ صَابِراً مُحْتَسِباً إِذْ قَالَ لَهُ يا بُنَىَّ إِنِّى أَرى فِى الْمَنامِ أَنِّى أَذْبَحُكَ فَانْظُرْ ما ذا تَرى قالَ يا أَبَتِ افْعَلْ ما تُؤْمَرُ سَتَجِدُنِى إِنْ شاءَ اللَّهُ مِنَ الصَّابِرِينَ وَ كَذَلِكَ أَنْتَ لَمَّا أَبَاتَكَ النَّبِىُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَمَرَكَ أَنْ تَضْجَعَ فِى مَرْقَدِهِ وَاقِياً لَهُ بِنَفْسِكَ أَسْرَعْتَ إِلَى إِجَابَتِهِ مُطِيعاً وَ لِنَفْسِكَ عَلَى الْقَتْلِ مُوَطِّناً فَشَكَرَ اللَّهُ تَعَالَى طَاعَتَكَ وَ أَبَانَ عَنْ جَمِيلِ فِعْلِكَ بِقَوْلِهِ جَلَّ ذِكْرُهُ وَ مِنَ النَّاسِ مَنْ يَشْرِى نَفْسَهُ ابْتِغاءَ مَرْضاتِ اللَّهِ

As you replaced the Prophet by spending that night on his bed instead of him, this situation was similar to the situation of the self-sacrificing Prophet, peace be upon him. Because you responded (to the Prophet's order) in the same way as he (i.e. Prophet Isma'il) responded (to his father's request), and you obeyed the Prophet in the same was as (Prophet) Isma'il obeyed with steadfastness and reliance upon Allah, hence, when his father said to him, 'O my son! Surely, I have seen in a dream that I should sacrifice you; consider then what you see.' He said, 'O my father! Do what you are commanded; if Allah pleases, you will find me of the patient ones.' The same situation with you, when the Prophet –peace be upon him and his Household- chose you to replace him, and ordered you to sleep in his bed instead of him so that you should protect him by sacrificing yourself for him, you quickly responded to his request with obedience , by exposing yourself to killing fearlessly. So, Allah the All-exalted appreciated this obedience to him and He, majestic be His mention, declared your excellent deed by saying: "And among men is he ."who sells himself to seek the pleasure of Allah

p: ۱۱۳

ثُمَّ مِحْنَتُكَ يَوْمَ صِفِّينَ وَ قَدْ رُفِعَتِ الْمَصَاحِفُ حِيلَةً وَ مَكْراً فَأَعْرَضَ الشَّكُّ وَ عُزِفَ الْحَقُّ وَ اتُّبِعَ الظَّنُّ أَشْبَهَتْ مِحْنَةَ هَارُونَ إِذْ أَمَّرَهُ مُوسَى عَلَى قَوْمِهِ فَتَفَرَّقُوا عَنْهُ وَ هَارُونُ يُنَادِي بِهِمْ وَ يَقُولُ يا قَوْمِ إِنَّما فُتِنْتُمْ بِهِ وَ إِنَّ رَبَّكُمُ الرَّحْمنُ فَاتَّبِعُونِي وَ أَطِيعُوا أَمْرِي قالُوا لَنْ نَبْرَحَ عَلَيْهِ عاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنا مُوسى وَ كَذَلِكَ أَنْتَ لَمَّا رُفِعَتِ الْمَصَاحِفُ قُلْتَ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهَا فَخُدِعْتُمْ فَعَصَوْكَ وَ خَالَفُوا عَلَيْكَ وَ اسْتَدْعَوْا نَصْبَ الْحَكَمَيْنِ فَأَبَيْتَ عَلَيْهِمْ وَ تَبَرَّأْتَ إِلَى اللَّهِ مِنْ فِعْلِهِمْ وَ فَوَّضْتَهُ إِلَيْهِمْ فَلَمَّا أَسْفَرَ الْحَقُّ وَ سَفِهَ الْمُنْكَرُ وَ اعْتَرَفُوا بِالزَّلَلِ وَ الْجَوْرِ عَنِ الْقَصْدِ وَ اخْتَلَفُوا مِنْ بَعْدِهِ وَ أَلْزَمُوكَ عَلَى سَفَهِ التَّحْكِيمِ الَّذِي أَبَيْتَهُ وَ أَحَبُّوهُ وَ حَظَرْتَهُ وَ أَبَاحُوا ذَنْبَهُمُ الَّذِي اقْتَرَفُوهُ

Then, your ordeal on the Battle of Siffin, when books of the Quran were raised (on spearheads) out of trickery and deception, causing doubt to be aroused, the truth to be neglected, and conjecture to be followed, this ordeal was similar to the ordeal of (Prophet) Aaron when (Prophet) Moses appointed him as the leader of his people, but they left him alone, while (Prophet) Aaron was calling at them, saying: 'O my people! You are only tried by it, and surely you Lord is the Beneficent Allah. Therefore, follow me and obey my order.' They said, "We will by no means cease to keep to its worship until Moses returns to us.' Similarly, when the books of the Quran were raised (on spearheads), you said: ' O my people, you are only tried by this and you have been surely cheated.' Nevertheless, they disobeyed you and did the opposite. And when they demanded with nominating two arbitrators (one from each party), you rejected and declared you disavowal of this act before Allah, and then asked them to do whatever they wanted. Thus, when the truth manifested itself the wrong was proven as futile, and they confessed of their flaw and deviation from the right thing, they also mutinied after that and obliged you to commit to the nonsensical result of the arbitration that you had rejected and they had accepted, and you had forbidden it, and they then confessed of the sin that they committed.

p: ۱۱۴

وَ أَنْتَ عَلَى نَهْجٍ بَصِيرَةٍ وَ هُدًى وَ هُمْ عَلَى سُنَنِ ضَلَالَةٍ وَ عَمًى فَمَا زَالُوا عَلَى النِّفَاقِ مُصِرِّينَ وَ فِي الْغَيِّ مُتَرَدِّدِينَ حَتَّى أَذَاقَهُمُ اللَّهُ وَبَالَ أَمْرِهِمْ فَأَمَاتَ بِسَيْفِكَ مَنْ عَانَدَكَ فَشَقِيَ وَ هَوَى وَ أَحْيَا بِحُجَّتِكَ مَنْ سَعِدَ فَهُدِيَ While you were following the course of sagacity and true guidance and they were following the courses of deviation and blindness. Nonetheless, they insisted on hypocrisy and involved themselves in seduction until Allah made them taste the evil result of their conduct. He thus deadened through your sword, those who mutinied against you, causing them eternal misery and perdition, and He gave life, through you acting as His argument, to those whom He .(decided as happy; therefore, they were guided (to the true choice

صَلَوَاتُ اللَّهِ عَلَيْكَ غَادِيَةً وَ رَائِحَةً وَ عَاكِفَةً وَ رَاهِبَةً فَمَا يُحِيطُ الْمَادِحُ وَصْفَكَ وَ لَا يُحْبِطُ (وَ لَا يُحِيطُ) الطَّاعِنُ فَضْلَكَ

Allah's blessings be upon you, coming and going, and still and moving. Certainly, no one praising you can ever cover your actual characteristics and no one criticizing you can ever .belittle your merits

أَنْتَ أَحْسَنُ الْخَلْقِ عِبَادَةً وَ أَخْلَصُهُمْ زَهَادَةً وَ أَذَبُّهُمْ عَنِ الدِّينِ

You are verily the best worshipper of all created beings, the most sincere in asceticism, .and the most enthusiastic defender of the religion

أَقَمْتَ حُدُودَ اللَّهِ بِجُهْدِكَ وَ فَلَلْتَ عَسَاكِرَ الْمَارِقِينَ بِسَيْفِكَ تُخْمِدُ لَهَبَ الْحُرُوبِ بِبَنَانِكَ وَ تَهْتِكُ سُتُورَ الشُّبَهِ بِبَيَانِكَ وَ تَكْشِفُ لُبْسَ الْبَاطِلِ عَنْ صَرِيحِ الْحَقِّ

You executed the laws of Allah with exceptional efforts and damaged the armies of the apostates with your sword. You can extinguish the flames of battles with your finger, tear out the curtains of seditions with your eloquent language, and distinguish the confusing .wrong from the plain right

p: ١١٥

لَا تَأْخُذُکَ فِی اللَّهِ لَوْمَهُ لَائِمٍ وَ فِی مَدْحِ اللَّهِ تَعَالَی لَکَ غِنًی عَنْ مَدْحِ الْمَادِحِینَ وَ تَقْرِیظِ الْوَاصِفِینَ قَالَ اللَّهُ تَعَالَی مِنَ الْمُؤْمِنِینَ رِجالٌ صَدَقُوا ما عاهَدُوا اللّهَ عَلَیْهِ فَمِنْهُمْ مَنْ قَضی نَحْبَهُ وَ مِنْهُمْ مَنْ یَنْتَظِرُ وَ ما بَدَّلُوا تَبْدِیلًا وَ لَمَّا رَأَیْتَ أَنْ قَتَلْتَ النَّاکِثِینَ وَ الْقَاسِطِینَ وَ الْمَارِقِینَ وَ صَدَّقَکَ رَسُولُ اللَّهِ صَلَّی اللَّهُ عَلَیْهِ وَ آلِهِ وَعْدَهُ وَ أَوْفَیْتَ بِعَهْدِهِ قُلْتَ أَ مَا آنَ أَنْ تُخْضَبَ هَذِهِ مِنْ هَذِهِ أَمْ مَتَی یُبْعَثُ أَشْقَاهَا وَاثِقاً بِأَنَّکَ عَلَی بَیِّنَهٍ مِنْ رَبِّکَ وَ بَصِیرَهٍ مِنْ أَمْرِکَ قَادِمٌ عَلَی اللَّهِ مُسْتَبْشِرٌ بِبَیْعِکَ الَّذِی بَایَعْتَهُ بِهِ وَ ذلِکَ هُوَ الْفَوْزُ الْعَظِیمُ

You are never influenced by any censure as long as you work for the sake of Allah. The praising of Allah the All-exalted to you suffices from the praising of any other one and from the approval of the depicters. Almighty Allah says: "Of the believers are men who are true to the covenant which they made with Allah. So, of them is he who accomplished his vow, of them is he who yet waits, and they have not changed in the least." After you felt that you had killed the preachers, the wrongdoers, and the apostates, the predictions of Allah's messenger-peace be upon him and his Household- came true, and you had fulfilled your promise to him, you then said: "Has time not come yet so that this (beard) shall be dyed with the blood of this (head)? When will the most unfortunate of them be sent (to slay me)?" You were always confident that you were proceeding on clear proof from your Lord, you were acting with sure knowledge of what you do, you were on your way to Allah, and you were rejoicing in the bargain that you had made with Him; and that .is the supreme triumph

p: ١١۶

اللَّهُمَّ الْعَنْ قَتَلَهَ أَنْبِيَائِکَ وَ أَوْصِيَاءِ أَنْبِيَائِکَ بِجَمِيعِ لَعَنَاتِکَ وَ أَصْلِهِمْ حَرَّ نَارِکَ وَ الْعَنْ مَنْ غَصَبَ وَلِيَّکَ حَقَّهُ وَ أَنْکَرَ عَهْدَهُ وَ جَحَدَهُ بَعْدَ الْيَقِينِ وَ الْإِقْرَارِ بِالْوَلَايَهِ لَهُ يَوْمَ أَکْمَلْتَ لَهُ الدِّينَ

O Allah, curse the murderers of your Prophets and the murderers of Your Prophets' successors with the variant curses (that You have prepared for them), and make those slayers to taste the heat of Your fire. And also curse those who usurped the right of Your friend, those who denied their allegiance to him, and those who rejected him after they had witnessed and declared their loyalty to him on the day when you completed Your .religion through him

اللَّهُمَّ الْعَنْ قَتَلَه أَمِيرِ الْمُؤْمِنِينَ وَ مَنْ ظَلَمَهُ وَ أَشْيَاعَهُمْ وَ أَنْصَارَهُمْ

O Allah, curse those who slew the Commander of the Faith, curse those who wronged .him, and curse their adherents and supporters

اللَّهُمَّ الْعَنْ ظَالِمِی الْحُسَيْنِ وَ قَاتِلِيهِ وَ الْمُتَابِعِينَ عَدُوَّهُ وَ نَاصِرِيهِ وَ الرَّاضِينَ بِقَتْلِهِ وَ خَاذِلِيهِ لَعْناً وَبِيلًا

O Allah, curse those who wronged and slew al-Husayn, and curse those who adhered to his enemies and those who supported them, and curse those who were pleased by the .murder of killing al-Husayn and those who disappointed him, with violent cursing

اللَّهُمَّ الْعَنْ أَوَّلَ ظَالِمٍ ظَلَمَ آلَ مُحَمَّدٍ وَ مَانِعِيهِمْ حُقُوقَهُمْ

O Allah, curse the first one to invent the wronging against the Household of Muhammad .and curse those who deprived them of their rights

اللَّهُمَّ خُصَّ أَوَّلَ ظَالِمٍ وَ غَاصِبٍ لِآلِ مُحَمَّدٍ بِاللَّعْنِ وَ کُلَ مُسْتَنٍّ بِمَا سَنَّ إِلَى يَوْمِ الْقِيَامَهِ

p: ١١٧

O Allah, pour violent curses upon the first one who wronged and usurped the rights of the Household of Muhammad, and curse all those who followed those wrongdoers up to the .Resurrection Day

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ عَلَى عَلِيٍّ سَيِّدِ الْوَصِيِّينَ وَ آلِهِ الطَّاهِرِينَ وَ اجْعَلْنَا بِهِمْ مُتَمَسِّكِينَ وَ بِوَلَايَتِهِمْ مِنَ الْفَائِزِينَ الْآمِنِينَ الَّذِينَ فَلا خَوْفٌ عَلَيْهِمْ وَ لا هُمْ يَحْزَنُونَ*

O Allah, send blessings upon Muhammad, the seal of the Prophets, and upon Ali, the chief of the Prophets' successors, and upon his immaculate Household, (please do) make us adhere to them firmly, and include us with those who shall be winners and secured because they abode by their leadership; those upon whom there shall come no fear, nor .shall they grieve

Source: Al-Mazar by Al-Shahid al-Awwal, page ۶۶- ۸۹

Imam Askari's Saying about Qadir

Number one

و روى فيه نقلا- من كتاب الدلائل لعبد اللّه بن جعفر الحميرى قال: حدثنى الحسن بن ظريف قال: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ أَسْأَلُهُ مَا مَعْنَى قَوْلِ رَسُولِ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ ع مَنْ كُنْتُ مَوْلَاهُ فَهَذَا مَوْلَاهُ قَالَ أَرَادَ بِذَلِكَ أَنْ يَجْعَلَهُ عَلَماً يُعْرَفُ بِهِ حِزْبُ اللَّهِ عِنْدَ الْفُرْقَهِ.

Hasan ibn Zarif said: I wrote Abi Muhammad al-Hasan Askari (p.b.u.h) a letter saying: What's the meaning of the Holy Prophet's (s.a.w.s) saying to Amir al-Muminin Ali (a.s): "Whoever among you takes me as his master, this Ali is his master." Imam (a.s) answered: He meant to appoint him (a.s) as a flag by which party of Allah is recognized in .(the separation (of right and wrong

p: ۱۱۸

Source: Ethbat al-Hodat Be-al-nosus va al-Mojezat (Proving the leaders by texts and miracles), vol ۳, page ۱۴۵

Number two

رجال الكشى حَكَى بَعْضُ الثِّقَاتِ بِنَيْسَابُورَ أَنَّهُ خَرَجَ لِإِسْحَاقَ بْنِ إِسْمَاعِيلَ مِنْ أَبِى مُحَمَّدٍ (عليه السلام) تَوْقِيعٌ يَا إِسْحَاقَ بْنَ إِسْمَاعِيلَ ... وَ أَيُّ آيَهٍ يَا إِسْحَاقُ أَعْظَمُ مِنْ حُجَّهِ اللَّهِ عَزَّ وَ جَلَّ عَلَى خَلْقِهِ وَ أَمِينِهِ فِى بِلَادِهِ وَ شَاهِدِهِ عَلَى عِبَادِهِ مِنْ بَعْدِ مَا سَلَفَ مِنْ آبَائِهِ الْأَوَّلِينَ مِنَ النَّبِيِّينَ وَ آبَائِهِ الْآخِرِينَ مِنَ الْوَصِيِّينَ عَلَيْهِمْ أَجْمَعِينَ رَحْمَهُ اللَّهِ وَ بَرَكَاتُهُ؟ فَأَيْنَ يُتَاهُ بِكُمْ وَ أَيْنَ تَذْهَبُونَ كَالْأَنْعَامِ عَلَى وُجُوهِكُمْ عَنِ الْحَقِّ تَصْدِفُونَ وَ بِالْبَاطِلِ تُؤْمِنُونَ وَ بِنِعْمَهِ اللَّهِ تَكْفُرُونَ أَوْ تُكَذِّبُونَ. فَمَنْ يُؤْمِنُ بِبَعْضِ الْكِتَابِ وَ يَكْفُرُ بِبَعْضٍ فَما جَزاءُ مَنْ يَفْعَلُ ذلِكَ مِنْكُمْ وَ مِنْ غَيْرِكُمْ إِلَّا خِزْىٌ فِى الْحَياهِ الدُّنْيا الْفَانِيَهِ وَ طُولِ عَذَابِ الْآخِرَهِ الْبَاقِيَهِ وَ ذَلِكَ وَ اللَّهِ الْخِزْىُ الْعَظِيمُ.

إِنَّ اللَّهَ بِفَضْلِهِ وَ مَنِّهِ لَمَّا فَرَضَ عَلَيْكُمُ الْفَرَائِضَ لَمْ يَفْرِضْ ذَلِكَ عَلَيْكُمْ لِحَاجَهٍ مِنْهُ إِلَيْكُمْ بَلْ رَحْمَهً مِنْهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْكُمْ «لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ» «وَ لِيَبْتَلِيَ ما فِى صُدُورِكُمْ وَ لِيُمَحِّصَ ما فِى قُلُوبِكُمْ» وَ لِتَأْلَفُوا إِلَى رَحْمَتِهِ وَ لِتَتَفَاضَلَ مَنَازِلُكُمْ فِى جَنَّتِهِ فَفَرَضَ عَلَيْكُمُ الْحَجَّ وَ الْعُمْرَهَ وَ إِقَامَ الصَّلَاهِ وَ إِيتَاءَ الزَّكَاهِ وَ الصَّوْمَ وَ الْوَلَايَهَ وَ كَفَى بِهِمْ لَكُمْ بَاباً لِيَفْتَحُوا أَبْوَابَ الْفَرَائِضِ وَ مِفْتَاحاً إِلَى سَبِيلِهِ وَ لَوْ لَا مُحَمَّدٌ ص وَ الْأَوْصِيَاءُ مِنْ بَعْدِهِ لَكُنْتُمْ حَيَارَى كَالْبَهَائِمِ لَا تَعْرِفُونَ فَرْضاً مِنَ الْفَرَائِضِ وَ هَلْ يُدْخَلُ قَرْيَهٌ إِلَّا مِنْ بَابِهَا فَلَمَّا مَنَّ عَلَيْكُمْ بِإِقَامَهِ الْأَوْلِيَاءِ بَعْدَ نَبِيِّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ ص: «الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَ رَضِيتُ لَكُمُ الْإِسْلامَ دِيناً وَ فَرَضَ عَلَيْكُمْ لِأَوْلِيَائِهِ حُقُوقاً أَمَرَكُمْ بِأَدَائِهَا إِلَيْهِمْ لِيَحِلَّ لَكُمْ مَا وَرَاءَ ظُهُورِكُمْ مِنْ أَزْوَاجِكُمْ وَ أَمْوَالِكُمْ وَ مَأْكَلِكُمْ وَ مَشْرَبِكُمْ وَ يُعَرِّفَكُمْ بِذَلِكَ النَّمَاءَ وَ الْبَرَكَهَ وَ الثَّرْوَهَ وَ لِيَعْلَمَ مَنْ يُطِيعُهُ مِنْكُمْ بِالْغَيْبِ قَالَ اللَّهُ عَزَّ وَ جَلَ قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّهَ فِى الْقُرْبى.

p: ۱۱۹

Some trustees in Neyshabur narrated that a letter was sent from Abu Muhammad Imam Askari (a.s) to Isaac ibn Ismail. Among his saying was that: "O Isaac ibn Ismail! Which sign is greater than the argument of Allah - His trustee on His lands and His witness to His servants after his predeceased ancestors from prophets and Imams (peace and blessings of Allah upon all of them) - over His creature? Where are you wandering around and where are you going like livestock meanwhile you are deviating from the right path and believing in falsehood and disbelieving the gifts of Allah or denying? Whoever believes in part of the Scripture and disbelieves in some, he or she - from you or others - won't have any reward except disgrace in this temporary and low world and everlasting .torment of Hereafter. By Allah that is the great humiliation

Verily Allah made His orders obligatory for you due to His compassion and grace over you, not because He needed it. "Allah willed to separate pure and filthy" (al-Anfal ۳۷) "and test what is in your chest and try (and purge) what your hearts contain." (Al Emran ۱۵۴) He also meant to make you attuned to His grace and increase your degrees in His paradise. Hence He made Hajj, Omrah, prayers, alms and Wilayat mandatory for you and these .items are sufficient to lead you toward gates of obligations and the key to His way

If Mohammad and his successive representatives were not to (lead you), you would be .roaming around like the cattle and did not know anything of obligations

p: ۱۲۰

Can anyone enter a village without the gate of it? Then He conferred a favor upon you by appointing executors after His Apostle (s.a.w.s). Allah the Almighty said to His Prophet :((s.a.w.s

On this day, I completed for you your religion and perfected upon you your religion and" (consented to Islam as your religion." (al-Ma'edah – ۳

And He obliged you to pay their ordered rights in order to make what you have; including your wives, properties, foods and drinks and introduced you by that the growth, blessings and wealth and in order to know those who obey Him. Allah the Almighty and the Highest (said: "I do not ask of you any reward for it but love for my near relatives." (Shoura- ۲۳

Source: Bihar al-Anwar, vol ۵۰, page ۳۲۱

Imam Mahdi's Saying about Qadir

The Promised Person of Ghadir

In that desert, in the land of Johfeh, beside Ghadir, and in presence of that huge gathering the Messenger of Islam continued his speech by describing Imam Mahdi .(p.b.u.h.) and pointed out different aspects of his honorable personality

The significance of this part can be noticed from the way his holiness calls people's attention by carefully repeating an alerting expression for ۱۸ times. In this part his holiness repeats several times the phrase "Be aware" to show people the value, delicacy . .and importance of the subject

In the beginning of this part, once again the Messenger refers to connection between Nabovat (Prophethood), and Imamat (Leader ship). He reminds that Ali holds beginning of this line and in the end stands Hazrat Mahdi (p.b.u.h.). Then numbering ۲۱ of main and notable characteristics of Imam, the Messenger outlines programs, and tasks of his divine state, in such a way that, by paying a little attention and having a close look at .these characteristics, we can get an understanding of the subject

p: ۱۲۱

:The holy messenger (p.b.u.h.) said

O people, - "Be aware" that he will overcome the religions. "Be aware that he will - .revenge on the cruel people

.Be aware that he will conquer and ruin all the strongholds"

.Be aware that he will defeat all the disbeliever tribes

.Be aware that he will avenge on bloodshed of God's friends

.Be aware that he is the friend of the God and His Religion

.Be aware that he is a skillful captain sailing across a deep ocean

Be aware that he will recognize the wise by their wisdom and the ignorant by their .ignorance

.Be aware that he is God's selected believer

Be aware that he is bestowed with the knowledge of all sciences and so he is proficient in .all of them

.Be aware that he speaks to you about his God and about how to have faith in God

Be aware that he is honest, benevolent, and firm in his beliefs and deeds. Be aware that .he is assigned by God to manage and administer the people's affairs

Be aware that all the preceding prophets have promised his final state. Be aware that his holiness is the last proof of God, that the rights and truths are thoroughly with him and .the light and consciousness come with him. Be aware that no one can overwhelm him

Be aware that he is God's voice on the earth, and God's judge among His people. He is .God's trusted, and one who is fully aware of mysteries of creation

p: ۱۲۲

Let us have another careful look at these descriptions, to find out that what motivates the messenger to illustrate main lines of that divine system under leadership of his holiness, and give such a picture of Hazrat Mahdi' s personality years before his birth and centuries before his return. Inspiring hope and willing among generations, preparing them to stand the hard time of absence, along with giving correct understanding of this hard time and finally putting constant and steady efforts in fulfillment of that bright future, can be the .main objective that stimulated the Messenger to give these messages

If we do not assume this, then why the messenger gives such detailed account of Imam Mahdi and future world, when there were only ۳ of our innocent Imams in life (Aniir ul Momenin, Imam Hassan and Imam Hossein). A world, in which ignorance and wisdom will not be considered the same. Wise people shall not be mixed with Ignorants, and hence they can be easily recognized. Where, Imam Mahdi using his divine insight will clearly .distinguish between these two groups

His revolution, in accordance with a clear and self explanatory historic movement has been commented as a step during human civilization periods. He fulfils the promises that preceding messengers made, and his mission will be to put previous messenger's efforts .into effect

This honorable Imam is introduced a as symbol of divine knowledge and power. The knowledge brings him an extraordinary insight and his blessed power puts him in a .position that allows no one to prevent him from achieving goals of this divine plan

p: ۱۲۳

If this holy revolution does not take place, creation may seem imperfect and in vain, and the deceptive question may touches the minds that whether the intention of life was to watch generations coming and leaving, or to witness tyranny, cruelty, bloodshed, and lootings by different governors of the history? In reply to this misleading question, the Almighty God equips his strong leader, with wisdom and power, to rule the world. God will assist him to help the oppressed people, and fight infidelity and unbelief; He will support him in respecting martyrs blood, revenging on the tyrant, and finally God guides him to take control of unstable ship of humanity. He will lead the mankind to their destination, where, we should wish to be blessed with the chance to witness. Once we study this part of Messenger's speech, we learn about noble personality of Imam of the age as well as different dimensions of this divine plan, including some cultural, historical, scientific, social .and political sides, yet, longing to find deeper understanding of the this age

However, messenger brings his speech to an end by talking about Forbidden and Lawful materials and behaviors, and reminds that this issue is too wide to be discussed in one .and during one speech

:Then he adds

I am ordered by Almighty God to ask you to take oath of loyalty to Amir ul Momenin" (p.b.u.h) and all the Imams after him, who are descendant of same fathers as I am. Hazrat Mahdi is "Ghaem"٢١ of these Imams, who will exist until doomsday and who's ."judgment will be honest and fair

p: ١٢۴

And so the Messenger remembers Imam of the Age for the third time during his speech, and these three places as you read were in addition to the ۱۱ times that his holiness, used the general word "Imam" to introduce the leaders after him. ⁕ He expressed their noble :......"."and distinctive position by the phrase

And he has called these leaders .... in another part of this speech, where he referred to them as “Junior Treasure”۲۲ that is placed beside God's book, which is “senior Treasure”۲۳. They have been known in messenger's speech as trustees of God among His people, and several time during the speech praised the Imams with regards to their .relation to Ali (p.b.u.h.) as my sons from his back: and similar expressions

Now it is clear that why this articled is call "Promise of Ghadir", because it gives an introduction of the name, way, and customs oflmam of the Age (p.b.u.h.), which impresses .minds, and hearths of the readers. We hope that this would be a helpful guide to us too

(Asghar Fazeli (Iran

Ghaem: Special title of twelfth Imam who is believed to be living ۲۱

Junior Treasure: is said to be Ali (p.b.u.h.) and his noble family ۲۲

(Senior Treasure: is said to be God's book (Holy Qumran ۲۳

what prophet s.a.w said about him

مَعَاشِرَ النَّاسِ! إِنِّی نَبِیٌّ وَ عَلِیٌّ وَصِیِّی أَلَا إِنَّ خَاتَمَ الْأَئِمَّهِ مِنَّا الْقَائِمُ الْمَهْدِیُّ

أَلَا إِنَّهُ الظَّاهِرُ عَلَی الدِّینِ

أَلَا إِنَّهُ الْمُنْتَقِمُ مِنَ الظَّالِمِینَ

أَلَا إِنَّهُ فَاتِحُ الْحُصُونِ وَ هَادِمُهَا

p: ۱۲۵

أَلَا إِنَّهُ قَاتِلُ كُلِّ قَبِيلَهٍ مِنْ أَهْلِ الشِّرْكِ

أَلَا إِنَّهُ مُدْرِكٌ بِكُلِّ ثَارٍ لِأَوْلِيَاءِ اللَّهِ

أَلَا إِنَّهُ النَّاصِرُ لِدِينِ اللَّهِ

أَلَا إِنَّهُ الْغَرَّافُ فِى بَحْرٍ عَمِيقٍ

أَلَا إِنَّهُ يَسِمُ كُلَّ ذِى فَضْلٍ بِفَضْلِهِ وَ كُلَّ ذِى جَهْلٍ بِجَهْلِهِ

أَلَا إِنَّهُ خِيَرَهُ اللَّهِ وَ مُخْتَارُهُ

أَلَا إِنَّهُ وَارِثُ كُلِّ عِلْمٍ وَ الْمُحِيطُ بِهِ

أَلَا إِنَّهُ الْمُخْبِرُ عَنْ رَبِّهِ عَزَّ وَ جَلَّ وَ الْمُنَبِّهُ بِأَمْرِ إِيمَانِهِ

أَلَا إِنَّهُ الرَّشِيدُ السَّدِيدُ

أَلَا إِنَّهُ الْمُفَوَّضُ إِلَيْهِ

أَلَا إِنَّهُ قَدْ بُشِّرَ بِهِ مَنْ سَلَفَ بَيْنَ يَدَيْهِ

أَلَا إِنَّهُ الْبَاقِى حُجَّهً وَ لَا حُجَّهَ بَعْدَهُ وَ لَا حَقَّ إِلَّا مَعَهُ وَ لَا نُورَ إِلَّا عِنْدَهُ

أَلَا إِنَّهُ لَا غَالِبَ لَهُ وَ لَا مَنْصُورَ عَلَيْهِ

أَلَا وَ إِنَّهُ وَلِيُّ اللَّهِ فِى أَرْضِهِ وَ حَكَمُهُ فِى خَلْقِهِ وَ أَمِينُهُ فِى سِرِّهِ وَ عَلَانِيَتِه

,Know that the last Imam, Mahdi, the Upright, is from us"

.He shall dominate over the entire religions

Lo! As he shall take revenge from the oppressors, therefore, he is the victorious destroyer !of the castles

!Lo! He is the conqueror of all the-lack-of-religion, and their Guide

!Lo! He takes revenge for blood shed from the men of God

!Lo! He will assist the religion of God

!Know that, upon great measure, he shall seize the Divine Knowledge from the deep sea

Know that! He shall reward every well-informed, by measure of his knowledge, and does !so with the uninformed, by the measure of his ignorance

!Lo! He is great, and has been chosen by God

p: ۱۲۶

.Lo! He is the heir of all Knowledge, and he seizes upon all comprehension

!Know that he breaks the news from His God, and elevates the Divine Verses in proud

.Know that he is upright and pride

.Lo! It is he that the entire authorities have been given to

".Lo! All 'bygones' had foretold of his "Revelation

Lo! It is he who shall remain as an irrefutable Proof, for there will be, after him, not any .proof. Faith and honesty, and light and glint are with him only

.Know that no one could defeat him, and those who are facing him, won't be assisted

Know that! He is the representative of God on Earth, so is he the Judge among His ".creatures, and he is the Honest Trustee of His over the hidden and manifest

Ghadir Sermon

Praise of Allah ۱

Praise belongs to Allah, Who is Sublime in His Oneness, and He is with all beings in His Loneliness. Glorious is He in His Domination, and He is great in His Foundations! His Knowledge encircles all beings without taking a move or having a dwelling; He subdues everything with His Power and Reasoning! He has eternally been praised, and so will be praised forever! There is no end to His Greatness, Dignity and Grandness; He is the .Originator, Resurrector, and to Him all things return

He is the Maker of the heavens, as well the expander of the Earth(es), and He is Ruler over them; He is beyond all beings, and He is Glorified and Sanctified. So is He the Lord of the Angels, and the Spirit! He favours all creatures that He has created! His Grace is expanded to all that He has created. He perceives the eyes of all beings, while no eyes can see Him; He is the most Generous, Patient and Calm. His Mercy cuddles the whole entity; He favours them with His Bounty. He is Serene in His revenge, and is Patient to the !pain-deserved

He is Aware of the secrets, and is discerned of thoughts, the covered are discovered to Him, and the hidden manifest. It is His to hold everything, and dominate it. The Source of .strength is He, and is Powerful over everything. There is no comparable unto Him

It is He Who has created things out of absolute Nil. He is Immortal, Alive, and is the .Spreader of Justice; there is no deity but Him, the Wise Almighty

No eyes can see Him but he perceives all eyes; He is aware of the secrets of men, and is informed of all things. No one can attribute Him by means of seeing, and no one can appreciate His Being by His concealment or manifestation, but only what the Glorified .wills us to know

I testify that He is Alone 'God', the One Whose Sanctity has filled up the whole world; and His Light has prevailed the Eternity! Without any counselor He enacts His proper Command, and has no ally in His Providence; and without aid, He does His plans and .measures

Without an initial plan for creation, He has shaped and fashioned all beings with help of no one – with no effort, not thinking about, and without having had recourse, He has brought .the world to being from 'Nil', His will has brought them to existence

Thus, He is God, the Almighty; there is none as a deity but Him! It is He Whose Artistry is solid and firm, and the Structure of His Work is fair! He is Just; He does not commit .oppression, and He is so generous that to Him return all things

p: ۱۲۸

And I testify that He is God that all beings humble before His Dignity, and all are debased before His Glory; everything bows as submission before His Power, and all things are in !state of humility before His tremendous and impressive Majesty

He is the King of all beings, and the roller of the encircling heavens, He submits the sun and the moon to His bid to move just according to a time limit. He rolls up the night in the day; moreover, He wraps up the day into night which each goes rapidly: one after other, (The Heights: /). He is the destroyer of any oppressive tyrant, and the eliminator of the !rebellious, insurgent demon

There is neither an opponent for Him, nor is anyone equal to Him. He is the One Who needs none! He is not born, and He has not given birth to anyone, there is nothing comparable unto Him; (The Sincerity:). He is the Unique God, and the Glorious Lord. He wills, and carries out! He intends, and ordains, He is All-Knowing, and thus, He calculates things. He gives life and sends death. He impoverishes one and enriches another, He sends mirth or makes one cry; He draws closer or moves away; He forbids one then grants! To Him belongs the Sovereignty, and to Him go all praises and lauds! And He is .Capable of doing everything

He merges the night into the daylight, and the daylight into the nigh. There is no God but Him, Who is Glorious and Forgiving. He answers the appeals and fulfills prayers, grants abundantly and counts the numbers of breaths; He is the Lord of Jinn and Mankind, .nothing is baffling to Him

p: ١٢٩

The cries of the criers do not distress Him, nor does the insistence of those who insist, bother Him! He is the Guardian of the pious, and the Assistant of the righteous; the Guardian of the believers, and the Lord of the universe! He deserves to be praised and .glorified by all those have been created

I greatly thank, and eternally praise Him: not only in tranquility or in hardship, nor in extreme difficulty, but also in peace and serenity. I believe in Him and His Angels, in His Scriptures, and His Messengers! I heed His Commands and obey Him. I hasten to do whatever pleases Him, and I submit myself to His Command for I am inclined to obey Him, and I fear His chastisement. For indeed: He is such a God that no one remains safe from His Astuteness; and no one fears His Injustice – (for there comes no injustice from "!(Him

My Duty Concerning the Revelation ۲

And now, I confess to my servitude to Him, so do I confess to the Divinity of His: and I" carry out my duty concerning the Revelation has announced to me, in fear that if I were not to execute it, such a torment might befall on me that no one could eliminate it – even though having a great astuteness, and his friendship be sincere to me! There is no God but Him, for He has announced to me that if I do not proclaim to you the Fact that concerning Ali, (peace be upon him) has been stated to me, I have not fulfilled my mission as a Messenger of God. And God has guaranteed me of His protection against the peoples :corruption, for God is Generous, all-Sufficient. So, God has revealed to me thus

p: ١٣٠

In the name of Allah (Whos) the most Merciful Bountiful'

!(O Messenger of Us)

Announce this Message that; to you

:Being sent from your Great Lofty Lord

Regarding Ali, and Command of Ali

Or else, then you have not carried

;Your own task as a right Messenger of His

(/ :DEFENDER', from reproach of men, God is.' (The Table'

O people! I have not been neglectful about publicizing what has been delivered to me by" God. Now, I am to explain to you the cause of the Revelation of this Verse: Gabriel, bearing His Command, came down to me thrice from 'Peace', the Creator – for only He is the source of Peace – he brought it to me that to stand amid this vast mass and deliver Gods Command. Now, I announce you the coloured or white that: Ali, the son of Talib, is as a brother to me, and he is my executor, and successor to lead my people as an Imam after me! His relation to me is as Aaron to Moses is, except for no other messengers will follow me. After God and His Messenger, Ali is going to be your Conserver, and God has sent down a Verse saying: 'Verily, your Guardian is Only God, His Messenger and the believers who pray and pay alms while are bowing down,' (The Table: /). Surely it is Ali who did set up prayer, and while bowing down to pray, paid out alms, and always sought ".the Will of Almighty God

p: ۱۳۱

And I asked Gabriel to beseech Almighty God so that He may discharge me from this" duty of mine, because I well knew the scarcity of the virtuous, but the excess of the deceivers; and the vices of the blamers, as well who scald, and the deceit of those who insult Islam – those whom God has defined in His Book that: 'They say what does not exist in their hearts, and they take it of very little importance, while it is of the utmost .(/ :importance to God,' (The Light

Also because the frauds have always annoyed me, and have called me: 'He is all ears, listening to every word!' It was just because of Alis following me, and because of my deep attachment to him, and my fond attention toward him, and because of my approval of him. It was until then God sent this Verse down saying: 'And of those some annoy Messenger and say, "He is only an ear.'" But o Messenger say: "An ear, yes, but it is good for you; for he listens but to the Revelations of God, which is of your benefit. He believes in God, and trusts the believers – taking them all the serious righteous. Surely for them is .(/ :a painful chastisement ..." (The Repentance

Had I wished, I could name those who use these words, or I could point them out to you one by one; and had I wished, I could lead you to them but I swear to God that I have .behaved gracefully and generously towards them

p: ۱۳۲

But, despite this, God may not be pleased with me if I do not let you know what has been revealed to me, about Ali, then he recited Gods Words...: '

O Messenger! Announce what has been sent down to you from Your Lord about Ali, (peace be upon him). And if you do not then, you would not have fulfilled your duty as the Messenger of God. Surely God protects you from the annoyance of the mischievous people;'" (The Table: /)

GOD Appointed Ali And His Sons As Leaders ۳

O People! Know that this Verse is about him: so perceive it thoroughly and know that God" has picked him as your Defender, and appointed him as your Leader. His obedience is bound to the Immigrants, the Allies, and those who obey them in fairness; so is for the villagers and the citizens, the non-Arabs as well the Arab clans, and for the free men and the servants; for all – young, old, black and white, and for every Monotheist whosoever!

You are bound to achieve his decision and word, and to obey his instruction! Whosoever opposes him is damned; and whosoever obeys him and regards, receives the Grace of God. God delivers and forgives whosoever gives ear and obeys him!

O people! It is my final rising in such a huge gathering. Thus, listen, and then obey well the Words of God! And submit yourselves to His Command! For God Almighty is your Master and your Lord; and after God, your Master is the Messenger of God, the Prophet, who is at present calling out to you. And after me, according to the Divine Command, Ali is your Master, and your Leader, Imam. Then after him, the Leadership will be preserved, and perpetuated in my progeny, by his lineage, until the Day of Judgement when you come to encounter your God and His Messenger.

p: ۱۳۳

Nothing is lawful but whatever God and His Messenger, and the Imams permit; and nothing is forbidden to you, unless God, and His Messenger, as well as Ali, and the next Imams forbid it. God, glory to Him in the highest, has stated to me all about permissible and the forbidden, and whatever lawful and unlawful that God has taught me in His Book, .I have put it all in Ali's disposal

O people! Prefer the superiority of Ali to others, for there is no knowledge that God has" offered me, and then, I have offered it to Ali, the Leader of the believers – all knowledge of mine has been transferred to him. He is the 'The clarifying Leader (Imam-e-Moabin)'; so doubtless that it is said in (Yaa-sin), 'Thus We have accounted, the knowledge of all '!things in the Exposing Book of Guidance

O people! Never forget him, and do not deviate from his Leadership, and do not violate his guardianship. He is one, who guides you to path of Truth, and he himself does all what he discloses; he ruins lies, deceits, and he bars artifice. Never can the reproaches of who !blame annoy and bother, or cease him in his way

He is the first man to believe in God, and to His right Messenger who believed was Ali; no !'one has ever beaten him 'In His Doctrine

It was he who put his soul in danger for the sake of Messenger, and he adored him. It was he who was always next to the Messenger of Almighty God, and prayed God along with .Him – it was no one but Ali

p: ۱۳۴

Ali is the first man to establish prayer with me. I informed him of God's Command that to" .lie on my bed, on the Night of Immigration, so did he accepted to sacrifice his soul for me

Bid him I, to lie in bed of mine, the Night'

,Threatened hazard me – he did with delight

He did sacrifice soul of his for me, and

"'.Away journeyed I, dim within, off the Land

O people! Honor him greatly; for God Almighty has honored him – do accept the 'Bid', for" .'the Almighty God has chosen him as the 'Imam

O people! He has been picked as Imam by God; therefore, He does not accept the repentance of the deniers. It is the absolute God's will on those opposing Truth. Beware of opposing him in ill-will, or you will be caught up by the Fire whose fuel is stones and !stone-men that have been prepared for all faith-rejecters

O people! I swear to Almighty God that the bygone messengers have announced 'Fact', about my coming: now here, I am proof for the whole world – on the earth, and in the heavens. Accordingly who doubts about my rightfulness, he will be among the early ignorance. And one who doubts about my today's percept, will doubt the entire 'REVELATIONS', and one who doubts about one of the Imams, he doubts not one of them .but all! And the denier: i.e. those who doubt Us, will be dwelt within the Fire

p: ۱۳۵

O people! God has extremely honored me, and bestowed His immense favours upon me, and know that, 'There is no deity but Him! And know that all praise, through all Eternity, .and in all occasions belongs to Him only

O people! Honor Ali, for he is indeed the best of men next to me among you, men and women! This will continue until the creatures exist on land and until God sends His provision to man! May one be damned, may damned thus! May one be buried in Wrath, in .Divine Wrath: who refuses listening to my say, or agrees not with what I have just said

Know that Gabriel brought me this news of God, saying: "One who rises against Ali, and does not accept his Leadership, then, let My wrath, and My course fall upon that type. It is just for a man to see what good or bad he has forwarded for his tomorrow – Next Day. Thus, fear God, for by opposing Ali, lest your foot may slip after it is planted and found !root! For indeed God is Aware of everything you do

O people! He is indeed the one next to God, and God has remarked about whom, in His Lofty Book, and He has stated about those who oppose him: 'Alas! How negligence I was "'!at neighborhood of Allah

O people! Do deeply reflect on the Holy Quran, and try to catch the Verses' sense and" comprehend, then try to observe the even Verses of its, but do not dazzle at resembled Verses. By God! Whatever is deeply rooted in it, and the true meaning and the sense of its cannot be well explained to man, except by this man that I am holding his hand high; now '!I announce that: 'Whomsoever I am master to, so is this Ali to him master

p: ١٣۶

And he is none but Ali, the son of Talib, my brother, my successor and my help, whose :Leadership's Decree, has been sent to me from God, Almighty

O people! It is obvious that Ali and my pure descendants born in this family represent the .minor benefit, and the Quran represents major

Either of these two heralds, and relates to another, or they are in harmony with one another: they will not separate from each other until they come to me at 'Koathar', (on that Certain Day)! Let it be known that: they are the Trustees of God among His creatures, .and are rulers by His Command on the earth

Thus, know that I have done my duty, and let it be known that I have conveyed the communiqué, and made you hear the truth, and brightened you about. Let it be known :that it was God Word and I repeated it on His behalf

Thus, let it be known that except this brother of mine, no one can be called the 'Lord of the Believers', who is here as a brother with me. And let it be known that: after I am gone, the title of, 'The Lord of the Believers' is not allowed to be used by any one except for him

The Prophet Announced Ali Ib. Abitalib ۴

Then he added: "O people! Who is to you, in most privilege than you yourselves" They said, 'It is God, and His prophet – you.' So he said, "Now let it be known that, "Whosoever I am a master to, so is Ali his master." Then he added: "O Lord: please love those who love his Authority, and be the enemy to one who is his enemy. And assist one who helps him, .but do not support one who holds him apart

p: ۱۳۷

O people! This is Ali, as my brother, executor and so is he my aide and Knowledge keeper! And he is my successor for my people who, believe in me, and he is my successor who aided me in the interpretation of the Book of God, and he is the one who will invite people to that. He puts into practice whatever pleases God, and he makes war against the enemies of His. And he befriends those who believe in Him, and forbids the things .outlawed by Him

It is he, who is the successor of the Messenger of God; the Lord of the Believers, and the Imam who guides people by the Command of God; and by His Command, he destroys those wicked who break their oaths, the vicious who turn away from goodness and !righteousness – and those heretic who ran away from the religion

"'.God Almighty States: 'My Word of Promise never displaces

O Lord! Thus I say according to Your Command: 'O Lord! Love those who love this Ali, and" be foe to them, who are the foes of Ali, assist those who enjoy assisting Ali and abase him who declines to help this Ali. Do curse whosoever disavows him, and send Your Wrath "'!upon them

O Lord! When You Yourself appointed Ali as the Guardian, You sent down this Verse " about him and announced: 'Today, I have perfected your religion for you, and I have completed my Blessing upon you, and I have approved Islam as Religion for you; (The Table: /). And also You stated: "In fact, religion in sight of God is Islam, (The Family of Imran: /); You also stated: "And whoever chooses any religion other than Islam, it will not be accepted from him, and in the Hereafter, he will be among the losers,'" (The Family of .(/ Imran

p: ۱۳۸

.O Lord! I take You as a Witness that I uttered people Your Command"

Completion of Religion with the Leadership of Ali ۵

O people! God, glory to Him in the highest, has completed Religion with the Leadership of" Ali. Thus, those who do not show their submission to him, and his successors, who are my progeny, and born from his lineage and are going to continue until the Day of Resurrection, their actions will become useless in this world and in the world to come. And they shall remain in the Eternal Flame, so that not a single torment will be reduced from (them, and no delay is granted to them. (The Cow

O people! This Ali is the most useful, and deserving, and the closest, as well is the dearest one to me! God Almighty and I are most pleased with him. Not a Verse of Gods Satisfaction yet has been revealed, unless 'he' is the subject of it, and He did called out to the believers, unless 'he' was the first among to be called out! And there has been no Verse of praise unless Ali was meant. And in Chapter "(Man: ۱), HltIlllEnsn, Has a period of time not come over man ...)" God has mentioned 'heaven' only for him; He has not .revealed it or praised anyone but him

,O people! He is the helper of the Religion of God'

;So is he the defender of the Messenger of God

p: ۱۳۹

He is the most pious, pure, and a sincere guide

.To the Straight Path, to God he will guide

,Your Messenger is the best Messenger

,And his executor is the best executor

"'!So are his descendants the best executors

O people! The descendants of every prophet continue with his discordance, but my" breed yet will be perpetuated with Alis descendants, who are the believers' Leader and !Attendant

O people! Indeed, with his jealousy, Satan chased away Adam from Paradise, thus, for Gods sake, be not jealous of Ali, lest your deeds are rejected, and your steps slip. Adam was sent down to the earth for a single fault, while he was, in fact, the chosen one, by God; thus, how will it come to you While you are no other than yourselves; and the !enemies of God are also among you

Know that no one becomes Alis enemy, but who is cruel, and no one accepts his Leadership but one who is prospers and pious, and no one, but a virtuous believes him. I swear to God that the Chapter of (wl-sr: /-) has been sent down in regard with Ali, which !goes as: 'In the name of Allah (Who's) the most Merciful Bountiful

By the Era, (i.e.wl-sr), that man is indeed at a loss. Except for those, as Ali, who believes, "'.and is first class

O people! I took God as my Witness that I have delivered His Message to you, and "The" duty and the mission of a Messenger is but to make known Gods Messages and to .(/ :proclaim them the things crystal clear! (The Spider: /, The Light

p: ١۴٠

O, people! Be heedful of God in such a way that He deserves, and try to be honorable .(/ :Muslims and then die." (The Family of Imran

Hypocrits And What They Did About Ali ۶

O people! Believe in God and believe in His Messenger and in the Glorious Book which has" been sent down with him, (Haggling: /), before We blot out the faces and turn them backwards; or curse them as We cursed the People of the Sabbath – The Jews who were .(/ :to act wittingly against God (The Woman

I swear to God that the true sense of this Verse is referred to a group of my companions whose names I know, but it is pity, I have been asked not to reveal their identity. Thus, behave you according to your hearts' pleasure – whatever you feel: of love or hatred .towards Ali

O people! The Light, by God Almighty, is put inside me, and then inside Ali, and then inside his lineage, until Mahdi, the Upright, who shall demand the Divine Right as well our right. For God has put us as an irrefutable Proof, before those who are careless, and disprove !us; who are throughout the world as: traitors, usurpers, sinners, tyrants, and oppressors

O people! I announce that I am God's Messenger and before me, there were also other messengers. So, what if I should pass away, or be killed Will you return backwards – turn on your heels For one who turns backward, will not harm God, and God will reward those .(/ :who are thankful and patient! (The Family of Imran

p: ۱۴۱

And know that indeed Ali, and after him my progeny, all from his linage, are perfect and .deserve being praised

O people! Do stop, and do not impress me the Islam you have embraced for your own, (The Chambers: /), such action will indeed damage all your acts; and Almighty God will be annoyed with you. Then He will involve you in the Flame of Fire and the melted bronze, (The Mercy giving: /), that is kept in store for you. For indeed God is on the look-out for .(/ :you! (The Daybreak

O people! Soon after me, there will come to you some leaders, who will call you enter the Fire, then, on that Day of Judgement, there is no assistant to rise for their aid! (The .(/ :Narration

.O people! Know that both God and I detest such crowd

O people! These men along with their disciples, and their companions and their followers, will be thrown in the lowest part of the Fire; see how horrible is the place of such proud! .(/ :(The Bees

Know that they are the followers of 'Manuscript', thus, now each of you should look at his .own manuscript

O people! Now, I leave to you, as documentation, the issue of the Leadership, and the succession, and its perpetuation in my lineage until the Day of Resurrection; I have passed on to you what I have been said to disclose, so that it becomes as a clear argument for those who are present and those who are absent; for those-who are here or not here-and those who are born, or even not born. Thus, those present today, should make this news known to those who are absent, that is, fathers should tell it to their sons, !until the Day the Resurrection rises

p: ۱۴۲

But soon after I am gone, there will be some who shall unfairly take the Leadership by force, then replace it with Monarchy. May God damn the usurpers and those who take the trusteeships by force, but, of course, when, at that moment, God unleashes the infernal Fire, and melted bronze on you, the jinn and Mankind, you will not have a helper to be ;.(- / kind to you! (The Mercy giving

O people! God will not leave you on your own, except He has separated the pure from the .(/ :impure; and God will not let you know of the 'Unseen', (The Family of Imran

O people! There shall remain not a single land, which has not been destroyed by God's Will before the coming of the Resurrection Day, it is for the abjurations and the denials that their inhabitants will have pronounced, and their places will be under the government !of his holiness Mahdi, and God Almighty fulfills His Promise

O people! Before your era, the most people of the older times went astray, and it was God's will to destroy them all, and again it will be He Who will eliminate the on-coming generations. God Almighty, in His Book, has stated: 'Did We not destroy the despots of the old So shall We do with the later generations after them. Thus We deal with the men of .(errors. Ah! Woe that Day, to the Rejecters!" (The Emissaries

O people! God has stated me His exemption and restriction of certain things, and I also," by Divine Command, have ordained Ali the knowledge of it, and forbidden him some things. And thus the knowledge of ordaining and forbidding, remains with him; therefore, listen to his commands, so that to be safe, and obey him so as you may get on the course. Accept his Warning, so that to find the right direction, and walk on towards his ultimate destination! Thus, beware so as not to draw away from His Path into the diverted paths!" .((Livestock

p: ١۴٣

Ahll Bait; Their Followers And Their Adversaries ۷

O people! I am the Straight Path of God, whom He has ordained you to follow; and after" me, it is Ali, and then my discordance, who shall be the Leaders of the Guidance and will ".guide you to the righteousness and beauty

:Then the Messenger of God announced

In the name of Allah, (Whos) the most Merciful Bountiful'

,Praise be to God only Lord of the worlds

,The Source of Grace, Mercy, Fair, and the Force

,Ruler of the Day when Repayments begin

!Owner of the Day when the Decree's given

,Alone You we worship, You only the Wise

,From You the Sublime we ask for the rise

,Lead us into Direct Path of all the roads

,The Path of the Right, for repayment, You chose

Not of those who were dishonored, neither those

.(- :Disowned by Your anger; thrown off the course!' (The Opening

:And then he continued

This Verse has been sent down regarding me, and the Imams are appointed and' included in it. They are God's Friends, and indeed they do not fear nor will they grieve! .(/ :(Jonah

.(/ :Ah, of course the party of God is victorious! (The Heavenly Food

Know that the enemies of the Imams are nothing but ignorant, who have been led astray from the Direct Path; they are the Demons' allies, who bring nothing to people but

.(/ :bothering, insignificant and useless things, (Livestock

Know that God, in His Book, has expressed about the friends of the Imam, thus: '(O Prophet,) you find not a people believing in God, and the Last Day, yet showing love for those who oppose God, and His Messenger– even if they are their own fathers, sons, their brothers or anyone from their family connection. With such people, God has engraved faith on their hearts. Assisted them with the spirit of His Own, and He will admit them into the gardens where streams flow by their trees, to live in forever. God will be pleased with them, and they are pleased with Him. They are the lovers of God. Ah! .(/ :Victorious are the lovers of God!' (The Pleading Woman

p: ۱۴۴

Know that the friends of the Imams are those believers who have been described in the Qur’an, as: ‘Those who have believed and not cloaked their faith in transgressing will feel more secure and will be guided.’ (Livestock :/).

Know that their friends are those who have achieved firm faith, and they have never” doubted. (The Chambers :/).

Know that the Imam’s friends are these who shall enter Paradise in peace, in great security, and the Angels will move humbly to their encounter to greet them thus: ‘Peace upon you! You are purified, so then enter forever into Paradise!’ (The Rocky Tract :/).

Know that Paradise is the reward of their friends, where they shall receive extra provision. (The Believer :/).

Know that their enemies will enter the Fire, (The Woman :/),

and will hear the moaning and groaning flames, while the infernal Flames roars and blazes; they will hear afflicting horrible cries. (The Kingdom :/).

Know that God has stated about their enemies, ‘Every time, when a nation enters the Fire, it will curse its own kind,’ as the Qur’an says, ‘Until when they have all caught up with one another, the last ones will say about the first ones: Lord, these (people) have misled us, so give them double chastisement from the Fire!’ O Prophet, say: ‘Each will have double, but you do not realize it.’ (The Heights :/).

Know that the enemies of the Imams are those about whom God has stated as this: ‘When a group of them is cast into Fire, the Hell keepers, will ask them: "Did a Warner not come to you" They will reply: ‘yes indeed, a Warner came to us, but we denied any of them, saying: “God has not revealed you anything and you are in a gross error.’” Then they say: ‘Had we listened to their advice and used our reason, we would have not been among the inhabitants of this Hell!‘

p: ۱۴۵

After confessing their sins, it will be said to them: 'So away with the abiders of the blazing .(–/ :Fire!' (The Kingdom

Know that their friends fear their Lord in secret, thus, there will be immense reward for .(/ :them. (The Kingdom

!O people! How great is the gap between the Fire, and the great reward

O people! God has damned and degraded our enemies but, He loves and praises our close .friends

!O people! Know that I am here to warn you, and Ali is the man who will guide you

.Know that, I am a Warner and Ali is a Guide

.O people! Know that I am a Messenger, and Ali is my immediate successor

O people! Know that I am the Messenger, and Ali is, after I am gone, my successor, and .the holy Imams following him, his descendants are all of them

"!And let it be known that I am their father, and they are Ali's lineage, one after another

Imam Mahdi ٨

,Know that the last Imam, Mahdi, the Upright, is from us"

.He shall dominate over the entire religions

Lo! As he shall take revenge from the oppressors, therefore, he is the victorious destroyer !of the castles

!Lo! He is the conqueror of all the-lack-of-religion, and their Guide

!Lo! He takes revenge for blood shed from the men of God

!Lo! He will assist the religion of God

!Know that, upon great measure, he shall seize the Divine Knowledge from the deep sea

p: ۱۴۶

Know that! He shall reward every well-informed, by measure of his knowledge, and does so with the uninformed, by the measure of his ignorance!

Lo! He is great, and has been chosen by God!

Lo! He is the heir of all Knowledge, and he seizes upon all comprehension.

Know that he breaks the news from His God, and elevates the Divine Verses in proud!

Know that he is upright and pride.

Lo! It is he that the entire authorities have been given to.

Lo! All 'bygones' had foretold of his "Revelation."

Lo! It is he who shall remain as an irrefutable Proof, for there will be, after him, not any proof. Faith and honesty, and light and glint are with him only.

Know that no one could defeat him, and those who are facing him, won't be assisted.

Know that! He is the representative of God on Earth, so is he the Judge among His creatures, and he is the Honest Trustee of His over the hidden and manifest."

Acceptance of Alis Leadership ۹

"O people! I have illuminated you of God's Meaning, and made you comprehend everything, and after I am gone, it is Ali's duty to make you know how to do your duty.

Now, after my sermon is ended, I shall invite you, as a sign of your faithfulness, to shake my hand, then Ali's hand, as a sign of surrendering to him and accepting his 'Leadership'!

Know that I have sworn with God an allegiance and Ali has sworn with me an allegiance; and now, on behalf of God the Mighty, Majestic Himself, I shall ask for your allegiance with Ali:

p: ۱۴۷

O Messenger! For sure, those who swear allegiance with you, in fact, they swear" allegiance with God: Gods Hand is above their hands; for any person, who breaks his oath, he does harm to his own soul; and anyone who fulfills his oath with God, he will be ".bestowed a great reward by God ‘

Halal And Haram ; Obligations And Unlawfuls ۱۰

O people! Pilgrimage to the House or visiting it is among Gods religious rites; so let the" pilgrims to Hajj or Umrah go round about them more. Anyone who voluntarily does some more good and decent deeds, God is indeed All-aware Appreciative. (The Cow: /).

O people! Set out for the Pilgrimage in the House of God! For no one would enter the God's House, without becoming free of needs, and rejoicing; and no one would turn away from It, without becoming poor and abolished!

O people! No believer shall stop at the Regions of Arrafat-Mashar and Mina to fulfill the rites, unless God forgives his previous sins, but fate is that when his Pilgrimage, Hajj, is completed, he makes a new start.

O people! Upon the Hajj pilgrims, the pilgrims are bestowed help, and they are compensated whatever they spend, for indeed, God does not waste away the reward of the virtuous!

O people! Journey to visit the House of God as pilgrims, with a perfect faith, and with a great grasp and knowledge! And do not ever come back from such holy Land, unless feeling quite repentance in heart, and promising to stop committing sins:

p: ۱۴۸

O people! Perform prayer, and pay the due welfare tax, as God Almighty has ordained you to act; but if a long time has passed, and you have neglected or forgotten them, then, Ali is your master, and he shall explain to you what to do. He is the very man that God Almighty has set up as His certain trustee after I am gone. He is from me, so am I from him.

He, as well as all those who will come to the world from my lineage, will answer to all your needs, and will let you know whatever you do not know.

Know that 'the count of permissible and forbidden things' is much more than I could reckon, and to present them to you in one single session: but only know that the permissible things are ordained to you, and the prohibited things are forbidden.

Therefore, I have been commanded to take your allegiance, and that you swear it with me, and shake hands with me, so that what I have declared you about Ali, the Lord of the believers, on Gods behalf, and his successors who will follow him. The ones who shall be coming from my lineage, but also from the 'Leadership' and his lineage; this Leadership is designated alone for them; and the last 'Leader' will be 'His Holiness Mahdi', until the Day he shall meet the Lord of the Providence and Fate!

O people! In regard with all permissible things I have guided you to follow, and the forbidden things that I have prohibited you, there is no change at all, nor have I ever transformed them to other detail. Remember it well, keep it in your mind, and talk about this subject, and give councils to one another about it and try not to change, nor transform it!

p: ۱۴۹

I repeat what I have just told you: perform your prayer, and do pay the due welfare tax, encourage one another to do deeds which are good, and forbid whatever is forbidden .and not good

But let it be known that the greatest act of goodness is to understand deeply what I have just expressed, and to relay this to those who have not been present here today, and to invite them to accept this from me, and to forbid them to oppose or object to me! For, this is a Command coming from God Almighty, and from me; and no invitation to do good, nor any prohibition of unlawful deeds will be accomplished or done, unless with the presence !of an innocent Imam

O people! The Holy Qur'an makes it known to you that the Imams, who shall come after Ali, will be his progeny descendants, as I told you before, they are Ali's or my dependants – all are from him and I. For He has put it in His Book thus: 'He assigned the creed of Leadership among those who will follow him,' (The Ornament: /). I have also said that as !long as you seize these two, 'the Imams and the Qur'an' you shall you go astray

O people! Take care of your piety, again piety! And beware of the Hour of the Resurrection Day, as God Himself has said: 'The Shaking of that awful Hour is a terrible .(/ :thing'... (Pilgrimage

Do remember the Death, and the Divine Balances, and 'Reckoning' in the presence of the Lord of the Reward, and Punishment! Whosoever brings good deeds with him, shall receive his share of Reward, and whosoever with him brings his sins, will not have any ".share to enjoy in Paradise

p: ۱۵۰

Official Acceptance ١١

O people! You are too many to shake hands with me now! On the other hand, my Lord" has commanded me to receive your oath and "word" regarding with Ali, Lord of believers, that I have declared; and about the Imams who shall come after him, as well those from my lineage and his lineage then – as I already defined it to you: they are my descendants, .and are his lineage

Therefore, say it altogether: 'We did indeed hear your word and obey thus, and we are quite pleased, and shall submit us to what you have made known to us, with respect from our Lord, and from your part, about this subject of Ali, the Lord of the believers, and the Imams who will be born from his 'Breed'. We swear allegiance with you, with our hearts, souls, tongues and our hands that we will live with this belief, and leave this world with !this belief, and so will we rise on the Day of Judgement

And we will not change it, nor will we transform it; we will not have any doubt, nor will we deny it; we will not let doubts or hesitations enter our heart, nor will we turn away from this oath, or break our covenant regarding what you have advised us with the Divine Preaching, Ali, Lord of the believers, and the Imams who will come after him; Hassan and .Hussein; and the ones whom God has appointed to come after them

p: ١٥١

Thus, a pledge and a covenant have been taken from us, and we have done it with our hearts, souls, tongues, minds and hands. Then, one who was able, pledged by shaking hands, but if not, with his tongue. And never shall we change this oath, or God may not Witness any transformation from us…! We shall make this news from you known to all those who are either close to us, or far from us: to our kids and relatives; and we shall take God as our Witness! And God is Sufficient in this evidence, and you are, in this oath, "'.our witness

O people, what do you say now God indeed hears every single call, and is aware of any" hidden thought going on in your minds! Thus, whosoever receives guidance, it is for his .(benefit, and whosoever goes astray, it is only to his deficit. (The Throngs

And those who swear allegiance to you, they swear allegiance to God, for Gods hand .(/ :rests above their hands, (The Victory

O people, now, swear allegiance with God, and swear so with me; and swear allegiance with Ali, the Lord of the believers, and do swear allegiance with Hassan and Hosseyn, as well with the Imams who will surely follow them – those who hold ceaseless commands in .this world and the world to come

God certainly destroys those who tread on their oath, but He bestows His Grace upon those who are loyal and true. Therefore, one who breaks his oath, he abuses his soul, but one who fulfills his oath with God, God bestows on him a great Reward of His! (The .(/ :Victory

p: ۱۵۲

O people! Repeat what I have told you to do, and greet Ali, as a great man who is 'The Lord of the believers', and confess: 'We heard and obeyed! O our Lord, so, we beg Your .(Forgiveness, and our return is toward You!' (The Cow: a part of

And say: "All praise is to God Who led us to this; or else, we would never have been guided .(/ :if God had not led us on. Surely the messengers brought (us) the Truth."… (The Heights

O people! The virtues of Ali, the Son of Talib, with God Almighty, Who has counted in the Holy Qur'an, are in certainly too many for me to cite them to you in this gathering! So, you should approve and confirm those who ground you of these qualities, and have the grasp !of them

O people! Whoever obeys God and His Messenger, and Ali, and the Imams, whom I have .(/ :mentioned to you earlier, will achieve the greatest salvation! (The Coalition

O people! Those who anticipate, being the first candidate, to swear him allegiance and to accept his Guardianship, and to greet him as the 'Lord of the Believers', will attain !Salvation, and will dwell in the Gardens of Blessings

O people! Say such a word that it satisfies God, for even if you, and all dwellers on the .Earth, become unbelievers, no harm approaches God

O God! Forgive those believers who believe in what I have commanded them to! And be :wrathful against all those who deny, and the heretic sinners and

p: ۱۵۳

"!Praise belongs to the Lord of all beings

Articles and Essays

Ghadir as a feast and ceremonies

(Ghadir as a feast and ceremonies (in history, literature, Jurisprudence

Imam Sadiq (p.b.u.h.) says: "When the prophets of BaniEsraeel wanted to make firm the executor's hips and leadership for their successors, and their desire was accomplished, .they acknowledged that day as a feast

And certainly the Ghadir feast is a day that the holy prophet (p. b. u. h) introduced Imam Ali (p. b. u. h) as the leader of the people; a divine verse has been inspired about it; the .Islam religion was perfected in that day, and the bounty was completed for the believers "

On the ۱۸th day of zil-Hajje ۱۰ A.H., the most important event in the Islam history .happened

On that day, the holy prophet (S.A) was ordered by the exalted God, to appoint Ali-Ibn-Abitaleb as his successor and the leader of the Islamic community. When the holy prophet was returning from the pilgrim of Hajj across the way Medina, he ordered the caravan to stop, and gather beside a pool, which was named Ghadir-e-khum. Upon this order, all the Muslims, whose numbers were about one hundred and twenty thousands, formed a .gathering

After the prayer and an eloquent lecture, the holy prophet raised Imam Ali's hand and :said

Whoever I am his master and guardian, Ali is master and guardian too. ٠' God, love" whoever loves him, and hate whoever hates him.' Then the verse of Ekmal (completion) ."was send from the God

p: ۱۵۴

Then the holy prophet said: "praise to God that completed the religion, and perfected the gift, and satisfied with my prophecy and the succession and leadership of Ali-Ibn-.(abitaleb." (Iqbal-ol-Amal, vol ۲, p. ۲۴۸

This important event was celebrated on that day. The Muslims went, group by group to Imam Ali's presence, for saying congratulations. It is interesting that Omar-Ibn-khattab was one of first people who came forward and said, "۰ Ali-Ibn-Abitaleb', praise to you! You became my master and the master of every pious Muslim". (Manaqib ofIbn, (Maqazeli, p. ۱۹

Hesan-Ibn-Sabet read his poem about Imam Ali (p.b.u.h.). He attended the audience, ۰' the noble of Ghoraish; listen to my speech in the presence of the messenger of God. Then .he recited a long poem

So, the day of Ghadir, was considered as an important day. The holy prophet mentioned it, as the important feast of the people. He recommended to Imam Ali to hold that day as a feast. So all the Muslims shall celebrate this fateful day every year, and fulfill its acts and .ceremonies

In this article some of the ceremonies of the Ghadir -feast has been gathered by using the Islamic reliable sources. Imam Sadiq (p.b.u.h.) said: "The practice of the day of Ghadir, ."- the ۱۸th day of zil-hajjeh- is equal to the acts in eighty years

We hope, with the guardianship of Ali- Ibn -Abitaleb, avoidance from his enemies, and .performing his orders, we receive the benevolence of the prophet

TO CONGRATULATE EACH OTHER

p: ۱۵۵

:Imam Reza (p.b.u.h.) said

The day of Ghadir, is the day of congratulation. We shall congratulate to each other on' this occasion. So if a person met his believer bother, he shall say: "praise to God, Who put us among those who hold the leadership of the commander of the faithful people (Imam ."Ali) and the holy Imams

TO SHAKE HANDS

".Imam Ali said: "When you meet each other in the Ghadir day, shake hands with greeting

TO SMILE AND SHOWING YOUR HAPPINESS

:Imam Reza said

The Ghadir day, is the day of smile to the believers. Whoever smiles to his believer" brother on the day of Ghadir, God will look at him with mercy in the Last Day, and will accomplish one thousand of his needs, and will build for him a palace from the white pearl ."in the paradise, and will make his face beautiful

:Imam Ali said

."Eveal your joy when you meet each other and show your gladness between yourselves"

(TO WEAR COSTY DRESSES AND MAKE DECORATION (MAKE UP

:Imam Reza (p.b.u.h.) said

The Ghadir day is the day of wearing costly dress, and take off the dress of sadness ..." and that day is the day of decoration (make up), whoever decorates himself on that day, God forgives all his sins, and sends angels toward him to write his good acts, and they increase his spiritual step until the next Ghadir feast. And if he dies, he would be a martyr, ."and if he remains alive, he would live with the prosperity

p: ۱۵۶

TO FEED PEOPLE

:Imam Reza said

Whoever feeds a muslim on the Ghadir day is like a person who has fed all the prophets" ."and truthful and faithful people

TO VISIT EACH OTHER

:Imam Reza said

Whoever visits areligious man on the Ghadir day, God will enter seventy lights in to his" grave -when he diedand will widen his grave. Seventy thousand Angels go to pilgrim his ."grave every day, and they would give him good news of the paradise

TO EXPAND

:Imam Reza said

One who worships on the Ghadir day, and cares his family and his Islamic brothers, God" ."will increase his wealth and property

TO PRESENT A GIFT

:Fayaz -Ibn -Mohammad - Ibn - Omar - Tousi said

saw Ali - Ibn - Mo usa, Imam Reza (p.b.u.h.) had invited some of his friends to sup on ۱" the Ghadir day. He had also sent food, gifts, and dresses - even ring and shoes - to their houses, and he had imporoved their wearing and appearances. On that day, they entertained the guests by new facilities, and imam Reza expressed importance, and ancient records of the Ghadir day. " TO PRESENT FOOD TO BREAK ONE'S FAST

And the ghadir day is the day of giving food to persons who are on fast. Whoever gives"... food to a pious man, who has been on fast, is like a person who has fed ten "Feam ". Then .Imam asked, 'Do you know what Feam is'?No, The narrator said

p: ۱۵۷

Imam added: It means one hundred thousand persons. " TO HELP

:Imam Ali (p.b.u.h.) said

Whoever helps his brother without his request for help, and benefit to him with an open" face on the ghadir day, his reward would be like a person who has observed the fast on ."that day, and has worshiped the whole night

TO BENEFIT OTHER PEOPLE

:Imam Ali (p.b.u.h.) said

Be helpful to each other, until God makes firm the friendship between you ... the" ."beneficence on the Ghadir day, increases wealth and life time

TO PRAISE GOD

The holy prophet (p.b.u.h.) said: "one of the practices is that the pious man says this" sentence one hundred times on the Ghadir day: "all praises to God, who set the perfection of the religion and the completion of his bounty in the guardianship of Imam Ali - Ibn – ("Abitaleb (A..S

PRAY and greetings to the holy prophet

Hasan -Ibn -Rashed said, I asked Imam Sadiq (p.b.u.h.): Dear sir is there another feast to" the Muslims except the two feasts of Fetr and Azha? Imam Sadiq replied: "yes! There is a greater and nobler feast than those two." I said, which is that feast? Imam said: "the day of appointment of Imam Ali to the leadership of the people." I said: Dear sir, which act is good to do on that day? Imam said: "Be on fast, and send many Pray and greetings to Mohammad, and his family, and keep away from the oppressors." Imam Reza said: "The ."Ghadir day is the day of saying many greeting to Mohammad and his family

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TO MAKE A SPIRITUAL CONTRACT OF BROTHERHOOD WITH EACH OTHER

The great scholar, Mirza Hussein Nouri (۱۳۲۰ A.H.) narrates from the book 'Zad ۰۱ Ferdous', "makes spiritual brotherhood with each other. Its procedure is like this; someone puts his right hand in the right hand of the other, and says, "I became your brother in the way of God. I have sincerity in brotherhood with you. I shake hand with you in the way of God. I conclude an agreement with God, His Angels and books, the prophets and messenger, and innocent Imams, that if I was from those who would go to Paradise, and get the right to request God to forgive some people (Shafaat). I will not go to the Paradise, unless you come with me. 'And the other one would say, "I accepted." Then they say to each other," I waive all my rights of brotherhood, except "intercession", ."'"prayer" and visiting

THE PRAYER OF THE GHADIR DAY

According to the order of Imam Sadiq (p.b.u.h.), one who decides to celebrate the prayer of the Ghadir day may performs ablution half an hour before noon, and asks his needs from God, then pray two Rakat prayers. In each Rakat, reads after "Hamd", each of these ".Chapters ۱۰ times: "Tawhid", "Ayat ۰۱ Korsi (۲:۲۵۴.۲۵۵)", and "Ghadr

Imam Sadiq says, 'Whoever reads this prayer, God will grant him all of his needs in this ."world and the other world

TO GO ON FAST

:Imam Sadiq (p.b.u.h.) said

p: ۱۵۹

The reward of fasting of the Ghadir day is equal to be on fast all the life of the world. If a" person had the life of the world, and fasts all the time of his life, his reward is equal to one who fasts a Ghadir day. To the exalted God, the fasting of this day in every year is equal .'to one hundred accepted Hajj. This day is the greatest Divine feast

:Imam Ali said

If a devoted person fasted the Ghadir day for God's sake, that day would be more" ."valuableto him than any other day in the world

:Imam Sadiq said

The prophets ordered their successors to fast that day in which their successors were' appointed. And they put that day as a feast. Whoever fasts that day, his act would be ."higher than the pray of sixty years

(.PILGRIMAGE OF IMAM ALI (p.b.u.h

Sayed Ibn Tavous has narrated from Imam Sadiq in "Eghbal ۰۱ Amal", If you were in the day of Ghadir in Najaf (the city in which the shrine of Imam Ali is located), pray, and then go near to his grave. If you were far from Najaf and his shrine, after praying, point to his .grave and read Imam Ali's special prayer, from the distance

(Ali Akbar Talafi (Iran

Ghadir, The Greatest Eid of All Religion

Today I have perfected your religion and completed my favor upon you, and I was" (satisfied that Islam be your religion." (The Holy Quran, ۵:۳

p: ۱۶۰

Eid al-Ghadir, which is known as Eid al-Akbar (the greatest Eid) in Islamic narrations, could be referred to as the greatest celebration (Eid) of all religions. For the result of the .mission of all the messengers of Allah became accomplished on this day

When Prophet Nuh (Noah) (PBUH) was appointed, he introduced his people to his religion and told them: "Allah has called upon you to have faith in this religion; however, there shall be a prophet after me whose religion is more perfect than mine, so have faith in him and be aware that the most perfect religion will be brought by the last prophet". Similar to that, Ibrahim (Abraham), Musa (Moses), Isa (Jesus) (PBUT) were appointed and they gradually made the religion more perfect, and they spoke of the most perfect religion, the .one brought by the last prophet

Now, Islam has been brought to people and the religion has reached its most perfect state, and the mission of all Allah's messengers is manifested in Islam. Prophet Muhammad (PBUHHP) has established Islam within ۲۳ years of enormous endeavors, and .has conveyed brotherhood and equality amongst all the Muslims

Now, he is preparing to visit the house of Allah , and he has called upon all Muslims, no matter what their race or tribe is, to join him in performing Hajjah al-Weedaa' (farewell .pilgrimage), his last pilgrimage

People were accompanying Prophet Muhammad (PBUHHP) in performing the Hajj rituals and meanwhile, they heard the last words of him. When returning, Gabriel comes down to Prophet Muhammad (PBUHHP) saying: "O Messenger! Proclaim what has been revealed to you from your Lord." Prophet Muhammad (PBUHHP) was worried about the reaction of .("some of his companions since he was aware of their hypocrisy through revelation (۲

p: ۱۶۱

Then, Gabriel came down for the second time:" O Messenger! Proclaim what has been revealed to you from your Lord". Prophet Muhammad (PBUHHP), the mercy upon mankind, was worried about the ailing hearts and weak faith of new Muslims. As he was looking for a solution, Gabriel came down for the third time: "O Messenger! Proclaim what has been revealed to you from your Lord, for if you do it not you have not conveyed His (message and Allah will protect you from the (evil designs of) people." (۳

What is this message that if not proclaimed, the Prophet's mission would not be ?conveyed

Prophet Muhammad (PBUHHP), who possesses both the states of Prophethood and Imamate, is addressed as "O Messenger!", which reveals that his state of Prophethood is targeted. On the other hand, the phrase "you have not conveyed His message" indicates that not proclaiming this message would result in not having accomplished the duty of .Prophethood

In the following section of the verse, Allah assures Prophet Muhammad (PBUHHP) by saying that: "Allah will protect you from the (evil designs of) people." Here protection does not mean to address physical, financial... protection; because Prophet Muhammad (PBUHHP) never felt fear during the battles, and his life's history testifies that he never .stood back even a single step in the battles

Even in the battle of Uhud, when the Muslims were seemingly defeated and their army was collapsed, Prophet Muhammad (PBUHHP) was still fighting against the pagans. In addition to that, Allah describes not only Prophet Muhammad (PBUHHP), but also other prophets as:" those who proclaim the messages of Allah and have fear in Him, and have fear in no one but Allah."(۴) Therefore, Prophet Muhammad's (PBUHHP) fear was about damages to the religion and the ignorance of people; hence, the good tidings by Allah were about the victory over the ignorance of people, just like as he told Prophet Moses .((PBUH): "Fear not; you are the superior"(۵

p: ۱۶۲

Prophet Muhammad (PBUHHP) stops at a place called Ghadir. He summons those who have gone forward to return and wait for the followers to join. Them, he climbs an :eminence and gives a sermon

Praise be to Allah; I testify that He is the Lord and I am His servant. Gabriel has" descended to me thrice, and has ordered me from Allah to stop on this land to proclaim His message. Am I not your Wali (more precious to you than your own lives)?" People replied:" Yes". He continued:" Am I not your prophet and leader?" Again, all the people confirmed. It was then that he took Ali ibn Abi Talib's (PBUH) hands and raised them high, ."(and said, "Whoever has me as his Master (Wali), Ali is his Master (Wali

After that, those that were present came to Ali (PBUH) at the tent which Prophet Muhammad (PBUHHP) had ordered to be set up, and congratulated him on his new position. They addressed him as Amir al-Mu'minin (Ruler of the Faithful). Historians have .mentioned numbers up to ۱۲۰۰۰۰ for the people present at that time

Then, the following verse of the Quran was revealed:" Today, those who disbelieve have despaired of your religion; so fear them not and fear Me. Today I have perfected for you your religion and have completed My favor upon you, and I was satisfied that Islam be (your religion."(۶

In the Holy Quran, the terms "Yaum" and "Yauma'izin" usually refer to the resurrection day; however, the former is used in this verse referring to the issue of Imamate. Since the Holy Quran starts talking about important issues with the terms "Al" and "Yaum", it is indicated that the aforementioned verse, in which the term "al-Yaum" is repeated twice, contains important news. That important news is indeed appointing the Master and Ruler .(of the Muslim community after Prophet Muhammad (PBUHHP

p: ۱۶۳

This important event made the disbelievers disappointed. The enemies of Islam would say: " … we are waiting to see him die" (٧), so his religion would be removed; because it is possible to fight against the book and the law and to interpret them according to one's .desires; however, such divine Leader could not be fought

Therefore, the event of Ghadir made the disbelievers despair of this hope due to the fact that a leader was appointed for the Muslims who possessed virtues such as bravery, wisdom, patience and constancy, just like Prophet Muhammad (PBUHHP). There, a divine successor was appointed by Allah to continue Prophet's path and supervise the Muslims .(after Prophet Muhammad (PBUHHP

The next section of the verse talks about perfection of religion and completion of favor. Obviously, it does not refer to materialistic favors, because the creatures are constantly blessed by such favors from Allah , and they are not such that could be completed; hence, another type of favor (which is indeed superior to and more important than materialistic .favors) is meant

According to the event of Ghadir, this favor is nothing but the favor of Imamat (Leadership) and Wilayat (Mastership). Even Allah has admired the favor of prophethood and Imamat as His greatest favors in the Holy Quran, and has used the term Minnah (a significant and enormous favor which is difficult to receive and maintain) regarding these two favors:" Certainly Allah conferred a great favor upon the believers when He raised among them a Messenger from amongst themselves." (٨); "And We desired to bestow a great favor upon those who were deemed weak in the land, and to make them the (Imams, and to make them the inheritors."(٩

p: ١۶۴

And finally, the endeavors of all the prophets before Islam and the ٢٣ year endeavors of Prophet Muhammad (PBUHHP) became fruitful on the day of Ghadir, and the argument .on mankind became complete

It is noteworthy that according to the knowledge of Hadith, there are few events reported to be as authentic as the event of Ghadir. Mas'ood ibn Nasser Sajestani in the book "Wilayatkade", which is printed in seventeen volumes, narrates this event on the authority of one hundred twenty people. Muhammad bin Jarir Tabari in the book "Radd Alaa al-Kharqouziah", narrates the event of Ghadir from seventy-five different routes, .and Ibn Ouqdah mentions ١٢٥ different narrators for this Hadith in the book of Wilayat

It is quoted from Abou al-Ma'ali Jowni that:" I saw a book in a bookbinding store which contained the Hadith of Ghadir, and it was written on its back:" Volume ٢٨ of the routes for the Hadith of Man Kuntu Mawlah (the beginning phrase of the Hadith of Ghadir which means whoever has me as Master)". Sayyid Murtada writes that:" We have not come up to a single Islamic sect that denies the event of Ghadir". Finally, the book of Al-Ghadir by Allamah Amini is the most general and complete encyclopedia for narrations about the .Ghadir event

Based on the above, it is on us to celebrate this great Eid. There is a Hadith in Sahih Muslim narrating from Taariq ibn Shahab that:" A group of Jews told the second Caliph that:" If such a verse had been revealed to us (Today I have perfected for you your religion and have completed my favor upon you) and we knew that day it had been ".revealed, We would have celebrated that day

p: ١۶٥

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Source: shiastudies.net

A Serious Accusation

The second caliph was in his death bed, and he had not appointed a successor for himself. People around him were concerned and eager for the caliph to appoint a leader for the .Muslim nation during his final hours, and not leave them without a guardian

Thus, Ayisha -the Prophet's (PBUHHP) wife- called Abdullah, the caliph's son, and urged, "O My Son! Send my regards to Umar and tell him: 'Do not leave Mohammad's (PBUHHP)

followers without a leader. Choose a successor for yourself amongst them, and don't leave them like wild camels as I am worried that there will be distress (۱). If people are not controlled, I fear that there will be chaos".'

So Abdullah went to his father and said," People say you will not choose a successor for yourself, while if you had a herd of sheep and a shepherd who wanted to leave the herd on its own, you would definitely hold him responsible for any bad things that happen to the herd; nonetheless, leading a society is much harder and critical than a herd of sheep! If Almighty Allah asks you why did you not choose a successor for yourself to lead His people what are you going to respond? (۲)"

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?"Umar said," Who do I choose

Abdullah responded, "Use your wisdom to find out. If you had a farmer who worked on your farm, when you called for the farmer, would you not expect him to put a "(replacement on the land, while he is out? (۳

The same fear of leaving the Islamic nation without a leader also existed at the time of Muawiyah. He used the same wise, irrefutable argument to usurp the leadership for his son, Yazid, and said," I fear for the followers of Muhammad (PBUHHP) to be left without a ."(leader just like a herd of sheep without a shepherd (۴

The previous two incidents are examples of reasoning made for the necessity of a chosen .leader to guide the Islamic nation

Now the question to those who deny the incident of Ghadir is: how can one accept the undisputable arguments regarding the analogies on appointing a successor, but assume that Allah (SWT) and His Messenger (PBUHHP) did not foresee the Muslim nation leadership after Prophet Mohammad (PBUHHP) and left it without a guardian?! How is it possible that Allah (SWT) and the Holy Prophet (PBUHHP) ignored this ruling of wisdom and left the Islamic nation on their own? Can a wise person accept this notion? Shia's response to these questions is negative. In fact, Shias deny this accusation from the Almighty Allah (SWT) and His purified Messenger (PBUHHP), and points to the event of .Ghadir to answer these questions

The above is a selection taken from "Al-Ghadir", by Allamah Abdul-Hussain Amini (with ((minor changes and additions

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:Footnotes

.Al-Imamah wa al-Siyasah, vol. ۱, p. ۲۲ -۱

Sunan Bayhaqi, vol. ۴, p. ۱۴۹ from Sahih Muslim - Sirah Umar from Bin Jouzi, p. ۱۹۰ - Al- -۲ Riad al-Nadhrat, vol. ۲, p. ۷۴ - Heliat al-Owliaa, vol. ۱, p. ۴۴ - Fath al-Baari, vol. ۱۳, p. ۱۷۵ .from Sahih Muslim

.Tabaqaat ibn Sa'd, vol. ۳, p. ۲۴۹ -۳

.Tarikh al-Tabari, vol. ۶, p. ۱۷۰ -۴

To find out more about this issue, refer to the article of "The Event of Ghadir Khum and -۵ .its Importance" available on our website

From Ghadir to Muharram

".O Master! When will you see us and we see you, while you are raising the flag of victory"

O' Believers! O' Peaceful thinkers! O' Wake consciences, O' You who are not comfort when you see an oppressor who does injustice to oppressed and protest (take exception) :against oppressors. So open your eyes and see that

.The world is full of occupation, bombing, killing, terrorizing of innocent civilians

Modesty chastity have packed off from the human societies and lewdness, debauchery .has been replaced

Faith, religion and honor are not respected. Disbelief, blasphemy and infidelity are honor .and pride

In this situation, being quiet is not allowable. We should rise up and supplicate to our Master who is the final Wasi of Ghadir and the final successor of prophet's family that .Allah has deposited him the world's Walyi through His prophet (pbuhhf) in Ghadir

We should ascend to ward the one who is able to correct acts and Lord has mentioned to .his authority

.Then, please come to make our intention pure for Islamic unity

:Please come through one sound of whispering say that

:O'Beloved Mahdi! O' Mawla! O' Master come for"

We are tired of living vain, of seeing horridness handsomeness

.of hearing useless promises and of hypocrisy duplicity

We are driven to knee of being fierceness living between fierce people

.of being a wonderer to appeal to different people for help

We are prostrated of ineffective acts and useless promises and of being tested and to .test

...The Earth is tired, the sky is tired. The sea is tired and the mountain is tired

What different status has the world seen: wise and unwise, ugliness and beauty, black ...?and white

Is not it time for the world for experience you? You, the promised of mankind, you the .souvenir of Ghadir, you whom the prophet (pbuhhf) has noticed your arrival

O Allah! Send salutations on Your proof and Your slave, the Qaem among your creatures," ....“a complete, eternal salutation. Through it, You hasten his reappearance and help him

Ghadir Khumm Remembered on Other Occasions

The event of Ghadir Khumm was remembered and referred to on many occasions after the ١٨th of Dhu'l Hijjah - in protestations (ihtijaj) and Adjurations (munashadah) and in .other situations

[Reminders by Imam 'Ali [a

Imam 'Ali [a], in person, reminded others who witnessed the event of Ghadir and the :tradition of the Messenger of Allah [s]; these events include

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(On the day of Shura (Election Day for 'Uthman•

During the days of 'Uthman's rule•

The Day of Rahbah (year ۳۵ AH) when many Companions stood up and bore witness that• they attended and heard the tradition of the Prophet [s] first hand, twelve of whom were .the participants of the Battle of Badr

.where the location of Rahbah is clearly indicated –

.where this event is mentioned without mention of Rahbah –

.The Battle of al-Jamal, year ۳۶ AH where he reminded Talhah b. 'Ubaydullah•

.The Day of the Rukban (riders) where several witnesses testified•

.(The Day of Battle of Siffin (year ۳۷ AH•

(Reminders by other members of the Ahl al-Bayt (Household of the Prophet

Other than Imam 'Ali [a], the rest of the Ahl al-Bayt [a] also reminded people regarding :this event

[Protestation (ihtijaj) by Fatimah al-Zahra' [a•

[Adjuration (munashadah) by Imam al-Hasan [a•

[Adjuration (munashadah) by Imam al-Husayn [a•

Those who tried to hide the event of Ghadir Khumm and their fate

Certain Companions of the Prophet [s] did not acknowledge, when adjudicated by Imam 'Ali [a] on the day of Rahbah and Rukban, that they had witnessed the event of Ghadir Khumm and heard the Prophet [s] utter those famous words. Imam 'Ali [a] then imprecated against them and they suffered in various ways, such as by becoming blind or .contracting a skin disease

:Historical narrations show these Companions to have included

p: ۱۷۰

Argumentation and references made to Ghadir Day

The consecutive repor of the Ghadir tradition is necessitated by the natural laws which Allah has created. It is like the great historical steps undertaken by the most important man of a nation who announces, in the presence of thousands of his nationals, the

undertaking of a major step, so that they may convey the news to various nations, especially if such an undertaking enjoys the concern of his own family and their supporters in all generations to come, so that such an announcement might receive the widest possible publicity. Can such an announcement, as significant as it is, be transmitted by, say, just one single person? Certainly not. Its news would spread.as widely as morning sun rays, encompassing the plains as well as the oceans; "And you shall never find any alteration to Allah's order" (Qur'an, ۳۳:۶۲).

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The AI-Ghadir tradition has won the divine concern of Allah, Who inspired to His Messenger, (peace be upon him and his progeny), including it in His Qur'an which is recited by muslims even during the late hours of the night or the early hours of the day, in public and in private, in their supplications and ceremonial prayers, from the top of their :pulpits and the heights of their minarets, stating

Messenger! Proclaim the Message that has been sent down to you from your Creator ." Nurture. And if you did not, then you would not have fulfilled your duty as Allah's Messanger. {Know that) Allah will protect you from {the mischievous) people. Verily, Allah does not guide the disbelievers." (Qur'an, ۵:۶۷)۱۶

"When he, conveyed the divine Message (implied in this verse), appointing

Ali as the Imam and entrusting him as the caliph, Allah Almighty, revealed the ۱۶ We do not urge its revelation in "Ali's wiliiyat on Ghadir Khurn Day, from the sources of the purified progeny of the Prophet. Suffices you for reference to its narration by others. On page ۱۵۰ of the book Asbabul Nuzul it is narrated from two respected sources: 'Atiyyah and Abu Sa'id Khudri say that the verse was revealed on Ghadir Khum Day about 'Ali ibn Abu Talib." The same is narrated by Hafiz Abu Na'im who interprets it in his book Nuzul al-Quran relying on two sources. One is Abu Sa'id, and the other is Abu Rafi'. It is also narrated by Imam Ibrahim ibn Mohammad al-Shafi'i in his book Al-F awaid, from various sources ending with Abu Hurayrah. It is quoted by Imam Abu Ishaq al Tha'labi while explaining the meaning of this verse in his Taftir al-Kabir from two respected sources. What testifies its reference to Ali is the fact that prayers had already been established, zakat was enforced; fasting was legislated, the pilgrimage to the House (Mecca) was conducted. All the forbidden and permissible orders were already regulated. So, what else .required Allah to place so much emphasis other than on the issue of Leadership

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:following verse

Today I have perfected your religion for you and completed my favor upon you, and" have chosen for you Islam as religion. " (Qur'an, ۵:۳) So, congratulations to Ali; this is Allah's favour; He grants it to whomsoever He pleases. Anyone who looks into these .verses will be profoundly impressed by such divine favours

The order of Allah, which there will be no change in His creation, necessitates the consecutive reporting of this hadith in spite of all obstacles in conveying it. Yet the Imams .of Ahl al-Bayt follow their own wise methods of disseminating it and publicizing for it

Now let us consider the measure taken by amir ulMomenin Ali (p.b.u.h.), in gathering people in the serious meeting place, the Radha plain. He said: "I ask in the' name of Allah, that every muslim who heard what the Messenger of Allah said on the Ghadir Day to stand and testify to what he heard. Nobody should stand except those who saw the Prophet with their own eyes and heard him with their own ears." Thirty Sahabis, ۱۲ of them had particiated in the Battle of Badr, stood and testified that the Prophet took' Ali by the hand and asked people: "Do you know that I have more authority over the believers than the believers themselves?" They answered in the affirmative. He (p.b.u.h.) then said: "To 'whomsoever I have been mawla, this (Ali) is his mawla; ٠ Lord! Befriend whoever befriends him, and be enemy of whosoever is his enemy." You know that accusing ۳۰ Sahabis of being liars is rejected by reason. Therefore, the achievement of consecutive .report through their testimony is an irrefutable and undeniable proof

p: ۱۷۳

The same hadith was transmitted from those ٣٠ Sahabis, by all those crowds who were then present at the Rahba, and disseminated it after their dispersal throughout the land, thus providing it with extremely wide publicity. Obviously, the Rahba incident took place during the caliphate of Hazrat Ali (p.b.u.h.), who received the oath of allegiance in the year ٣٥ A.H. The Ghadir event took place during the Farewell Pilgrimage, (١٠ A.H.). The space was ٢٥ years, during which many events took place such as a devastating plague, wars, conquering of new countries, and the invasions contemporary to the three righteous caliphs. During this long period, ١ of a century, with wars and ۴ invasions, in addition to a sweeping and devastating plague, many of those who had witnessed the Ghadir event, especially the old Sahabah as well as their youths who were eager to makejihad in the way of Allah died. Some of them were scattered throughout the land, and many of those were not present at the Rahba, except those who kept company with Imam Ali in Iraq, and they were only males. In spite of all these, ٣٠ Sahabah, twelve of them were participants in the Battle of Badr, had heard hadith al-Ghadir from the Messenger of .(Allah, (peace be upon him and his progeny

There may have been others who hated to testify, such as Anas ibn MaIik١٧ and others who received their due punishment in lieu of the pray of Ali (p.b.u.h.) to Allah, to punish those who hid the truth while knowing it. Had he been able to gather all Sahabis who were alive then, males and females, and address them in the same way which he employed at Rahha, several times that many would have testified; so, what if he had asked people in Hijaz before the passage of such a long time after the incident of the Ghadir? Contemplate upon this fact and you will find it a very strong proof testifying to the .consecutive reporting ofhadith al-Ghadir

p: ١٧۴

.The books' of tradition should suffice you in their documentation ofhadith al-Ghadir

For example, ١mam Ahmed has quoted on page ٣٧٠, Vol ۴, of his "Musnad" from Abu .Tufayl who said: "Ali gathered people at the Rahba

Then he said to them: 'I adjure in the name of Allah every Muslim who heard what the Messenger of Allah, (peace be upon him and his progeny), had said on the Ghadir Day to state his testimony". Thirty persons stood up. Abu Na'im said: "Many stood up and testified how the Prophet took Ali by the hand, and asked people: "Do you know that I have more authority over the believers than the believers themselves have?" They answered: "We do, ٠ Messenger of Allah!" Then he said: "To whomsoever I have been a mowla, this Ali is his mowla. ٠ Lord! Befriend whoever befriends him, and be enemy of wl}.oever sets himself as his enemy". Abul- Tufail continues to say: "I left the place dismayed (disgusted with many people's ignorance of this hadith), and I met Zayd ibn Arqam, and said to him: "I have heard Ali say such and such". Zayd said: "Then do not ."deny what you have heard, since the Prophet said so about him

Zayd's testimony stated above, and Ali's statement in this regard, may be added to the testimony of the ٣٠ Sahabis, thus bringing the number of narrators of this hadith to thirty-two Sahabis. Imam Ahmed has recorded' Ali's hadith on page ١١٩, V ٠١. ١, of his Musnad as transmitted by AbdulRahman ibn Abu Layla. The latter says: "I saw Ali at the Rahba abjuring people to testify, emphasizing that only those who had seen and heard the Prophet ١٧ Imam Ali (p.b.u.h.), said to him then: "Why don't you stand with other companions of the Messenger of Allah and testify to what you heard of him then?" He answered: "٠ Commander of the Faithful! I have grown old, and I have forgotten it". Ali said: "If you are telling a lie, then may Allah strike you with a white [disease, Le. leprosy] which your turban cannot conceaL" He hardly left before his face was filled with the marks of leprosy; so, he used to say: "I have become the object of a curse invoked by the Righteous Servant" This incident is quite famous, and a testimony for its authenticity exists when Imam Ahmed ibn Hanbal quotes it at the end of page ١١٩, Vol. ١, of his Musnad, adding: "They all, except three men, rose to testify; and those three fell under ."the effect of his curse

should stand and testify. Twelve participants in the Battle of Badr, whom I remember so well as if I am looking at them right now, did so." Abdul- Rahman quotes the latter testifying that they had heard the Messenger of Allah, (peace be upon him and his progeny), asking people on the Ghadir Day: "Do not I have more authority over the believers' lives than they themselves do?" The audience responded: "Yes, indeed, ، Messenger of Allah!" Then he said, as Abdul-Rahman quotes, "Then whosoever takes me as his mowla must take Ali as his mawla; O, Mighty Lord! Befriend whoever befriends him, and be enemy of whoever bears enmity towards him"!

Another narration is recorded by Imam Ahmed on the same page. It quotes the Prophet saying: "O Lord! Befriend whoever takes him as his wali, and be enemy of whoever antagonizes him; support whoever supports him, and abandon whoever abandons him." The narrative goes on to state that with the exception of three men, the witnesses stood to testify. Ali invoked Allah to curse those who hid the truth, and his invocation was heeded. If you add Ali and Zayd ibn Arqam to the afore-mentioned ۱۲ participants in the Battle of Badr, then ۱۴ is the number of witnesses. By tracing the traditions regarding the Rahba incident, Ali's wisdom in disseminating hadith al-Ghadir and publicizing it becomes clear.

The Master of Martyrs, Abu Abdullah al-Husain, (peace be upon him), has left us a legacy of a very memorable stand which he took during the reign of Mu'awiyah. It was then that truth became apparent. It was similar to the stand taken by Ali at the Rahba. During the pilgrimage season, Husain (p. b. u. h), surrounded by throngs of pilgrims, praised his grandfather, father, mother and brother, and delivered an unprecedented, wise and eloquent speech that attracted his audience, and won their hearts and minds. His sermon was inclusive, wherein he gave notice to the masses, traced and researched history, and paid the Ghadir incident its fair and just dues. His great stand, therefore, produced great results, and it became equivalent to hadith Ghadir in its fame and wide publicity.

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His nine descendants, all sinless Imams, applied their own methods to publicize and propagate the same hadith. Their methods reflect their wisdoms, which are comprehended by all those who possess sound senses. They used the eighteenth of Zul-Hijjah as a special annual feast to congratulate and congratulate one another, merrily and humbly seeking nearness to Allah, through fasting, prayers and supplications. They go beyond limits in their deeds of goodness and acts of righteousness, thanking Allah for the blessings which He bestowed upon them, on that day, by virtue of the text that .nominated Hazrat Ali as Caliph

For this reason, the eighteenth of Zul-Hijjah of every year is celebrated as a feast by the Shi'as of all times and climes. It is then that they rush to their mosques to offer prayers, recite the Glorious Qur'an, and read the most celebrated supplications thanking Allah Almighty for perfecting His religion and completing His blessings upon them by nominating Ali as the Imam. On such a day, they visit and happily wish each other the best, seeking nearness to Allah through righteousness and goodness, and through pleasing their kin and neighbours. On that day, every year, they visit the holy shrine of Hazrat Ali, where more than one hundred thousand pilgrims come from far and wide. There, they worship Allah on that day, in the same way their purified Imams used to .worship God: through fasting, prayers, and remembrance of Allah

.They seek nearness to Him through righteousness and payment of Sadaqat

p: ١٧٧

They do not leave there before addressing the sacred shrine with a highly commended address authored by some of their Imams. It includes testifying to the glorious stand taken by Hazrat Ali, honouring his struggle to lay the foundations of the principles of the faith, his sacrifices for the holy Prophet, his virtues and merits, among which was the honor he received front the Prophet on the Ghadir day. This is the custom of the Shia every year. Their orators have always been referring to hadith al-Ghadir, quoting its tradition or even without reference to them. Their poets compose poems in its commemoration in old, as well as, modem times?۱۸ Therefore, there is no way to cast doubts about its report from the sources of Ahl- alBayt and their Shi'as. Their motives to memorize it by heart, their efforts to maintain its pristine text, safeguard its authenticity, publicize and disseminate it.., all have indeed resulted in the achievement of their most aspired objectives. Refer to the four major Shia Musnads, as well as other Shia references, containing welldocumented and supported traditions, and you will find them with the same meaning, and each tradition supporting the other. Whoever acquaints himself with these traditions, will find out that this hadith is mutawatir through their .precious sources

:AI-Kumait ibn Zayd has said ۱۸

On the day of the dawh., the Ghadir dawh day, Caliphate was made manifest for him: ...were they to obey

Abu Tammam, in a poetic masterpiece which he includes in his diwa'n, says

p: ۱۷۸

;On the Day of Ghadir, truth looked clear and bright :

;Redolently, with no curtains nor bars to hide

The Messenger of Allah stood there to invite

,Them to come close to what is just and right

Gesturing with his hands, introducing your wali

!And mawla; yet see what happened to you and me

,He brings the news to people so eloquently

,While they come with grudge and depart grudgingly

,Yet he made the truth eloquently shine

.While they usurped even your right and mine

:You made its destiny the sharp blades of your sword

...And the grave for whoever wanted the truth to uphold

There is no doubt about its being consecutively reported through Sunni sources, according to natural laws, as you have come to know; "Allah's creation suffers no alteration; this is the Right Guidance, but most people do not know. " (Qur'an, ٣٠:٣٠) The author of Al-Fatawa alHamidiyya, in spite of his stubbornness, admits the consecutive reporting of this hadith in his abridged dissertation titled Al-Salawat al-Fakhira fil Ahadith ."alMutawatira

Sayyuti and other scholars of exegesis all admit the same. Refer to Mohammad Ibn Jarir Tabari, author of the famous works titled "Tafsir" and "Tarikh," Ahmed ibn Mohammad ibn Said ibn Aqdah, Mohammad ibn Ahmed ibn Uthman al- Thahbi, have all written critiques of the sources of this hadith. Every one of them has written an entire book on this subject. Ibn Jarir includes in his own book as many as one hundred and five sources for this hadith alone.١٩ Al- Thahbi, in spite of his fanaticism, has confirmed the truth of many of its sources. In chapter ١۶ of Ghayat al-Maraim, as many as eighty ahadith

transmitted by Sunnis, testify the authenticity of the Ghadir hadith. Yet he did not quote Tirmithi, Nisai, Tabrani, Bazzar, Abu Ya'li, or quite a few other reporters, who transmit this hadith. Sayyuti quotes this hadith while discussing 'Ali in his book Tarikh al Khulafa transmitted by al- Tirmithi, adding, "This hadlth is also recorded by Ahmed as transmitted by Ali (a.s.), and also by Ayyub Ansari, Zayd ibn Arqam, 'mer [inb alKhattab], and Thu Murr. Abu Ya'li quotes it from Abu Hurayrah, al- Tabrani from Ibn 'Umer and from Ibn Abbas as transmitted by Malik ibn Huwayrith, Habshi ibn Janadah, and Jarir, and also by Ammarah .", and Buraydah

p: ١٧٩

A proof to the fame of this hadith is evident from the fact that Imam Ahmed records it in .his Musnad from Riyah ibn Harish, as transmitted by two sources

It states that a group of men once came to Ali (a.s.) and said: "Assalamu Alaikum, our mowla." Imam asked who they were, and they answered that they were his subjects. Imam asked them: "How can I be your mawla, while you are [stranger] bedouin Arabs?" They said: "We have heard from the Messenger of Allah, on the Ghadir day saying: 'Whoever I am his mowla, Ali is his mowla. ", Riyah says that when they left, he followed them and asked them who they were. They said to him: "We are a group of the Ansar (Medinite Supporters) in the company of Abu Ayyub al-Ansari." Another proof of its fame is what has been recorded by Abu Ishaq al- Tha'labi while explaining al-Ma'arij chapter in his book Tafsir alKabir, relying on two very highly respected sources, and stating the . :following

The author of Ghayat al-Maram says near the conc.lusion of Chapter ۱۶, p. ۸۹, of his ۱۹ book: "Ibn Jarir has quoted the Ghadir _adith from ۹۵ sources in a book which he dedicated to this subject, calling it Al- Wilayat, and Ibn Aqdah has quoted it from one hundred and five sources written down in a book which he also dedicated solely for this subject. Imam Ahmed ibn Muhanunad ibn al-Siddiq al-Magharibi has stated that both al-Thahbi and Ibn 'Aqdah have dedicated a special book solely for this hadith;" so, refer to the sermon in his valuable book. The Messenger of Allah, ordered people on the Ghadir Day to assemble, then he took Ali's hand and said: "Whoever accepts me as his mawla, Ali is his mowla." The news of this announcement spread throughout the land, and Nu'man al-Fahri came to know about this hadith. Riding his camel, he came to meet the Messenger of Allah (p.b.u.h.). Having alighted, he said the following to the Prophet: "Q Moharnmad! You ordered us to bear witness that there is no deity except Allah and that ;you are the Messenger of Allah, and we obeyed

p: ۱۸۰

then you ordered us to offer prayers five times a day, and we agreed; then you ordered us to pay zakat, and we agreed; then you ordered us to fast during the month of Ramadan and we agreed; then you ordered us to perform the pilgrimage and we agreed; It seems that all these are not sufficient. You favoured your cousin to all of us and said 'Whoever accepts me as his mowla, Ali is his mawla; is your own orders, or is it Allah's?" He (peace be upon him and his progeny), answered: "I swear by the One and only God, that this is the command of Allah, the Exalted, "whereupon Nu'man left heading towards his animal murmuring softly to himself: "٠ Lord! If what Mohammad says is true, then let it rain stones, or let a severe torment descend upon us." He hardly reached his animal before Allah caused a stone to cleave his head, penetrate his body and come out of his anus, leaving him dead on the spot. With reference to that incident Allah, the Almighty revealed the following verse: "A demander demanded Allah to send a chastisement on him. For the disbelievers there is no repeller against the Divine Chastisement in this world and in the hereafter. Since it is from Allah the owner of the ways of ascent of His (presence." (Quran ٧٠:١-٣

This is how the tradition, concludes. Its authenticity is accepted by many Sunni scholars .as a common fact, Wassalam

(Hamid Famagh (Iran

p: ١٨١

Elixir of Life

For anything to come into existence, it requires a cause to create it (١). For example, for a building to be built, it depends on causes such as engineers, architects, workers, etc. However, for anything to continue its existence, it requires another cause to protect and maintain it (٢). In the aforementioned example, the combination of several factors such as the properties of construction materials and their mix design causes the building to be .protected against harms and remain in existence

Islam is a religion that was established with the will of Allah (SWT) by Prophet Muhammad (PBUHHP). This means that the original cause and independent creator of Islam was Allah (SWT); nevertheless, the mediating role of Prophet Muhammad (PBUHHP) cannot be ignored, because Allah (SWT) fulfilled His will through the Prophethood of Prophet Muhammad (PBUHHP). Therefore, based on Allah's (SWT) appointment, the Messenger of Allah (PBUHHP) is cause for existence of Islam; in other words, after Allah (SWT), .Prophet Muhammad (PBUHHP) is the cause of establishment of Islam

However, since Islam is the ultimate religion, it has to remain forever and become the sole religion of Allah's (SWT) creation; hence, it requires a cause to serve as its protector, guarantee its existence, and maintain it. This is extremely important, especially considering the fact that the opponents of Islam, including the disbelievers and the hypocrites, have planned to destroy Islam. Thus, there has to be a protective agent .against these destructive opponents, so that the existence of Islam is assured

p: ١٨٢

As such, just like Prophet Muhammad (PBUHHP) was Allah's (SWT) medium in the establishment of the religion, a humane medium (٣) known as the Imam is responsible for .existence of the religion and protecting it against deviation and harms

The event of Ghadir, in which Amir al-Mu'minin, Imam Ali (PBUH) was appointed as Prophet Muhammad's (PBUHHP) successor was when this Divine guardianship manifested itself in this world forever. In other words, after the Prophethood of the Messenger of Allah (PBUHHP), the guardianship and Wilayah of Amir al-Mu'minin (PBUH) manifested itself on this day, so that Islam would remain as the ultimate religion. Therefore, the Imamate of Amir al-Mu'minin (PBUH) and all the infallible Imams (PBUT) after him all the way to Imam Mahdi (PBUH), whose Imamate is clearly stated in the sermon of Ghadir (۴), is the elixir of life which has guaranteed the existence of the religion .of Islam forever

The above is a selection taken from "The Manifestation of Wilayah in Ghadir of) ((Guidance", by Dr. Muhammad Asadi Garmaroudi (with some additions

:Notes

This cause is often referred to as the creative cause .١

This cause is often referred to as the maintaining cause .٢

Since religion is not imposed by force, therefore, the legislative will of Allah (SWT) is also .٣ dependent on people's acceptance; so this medium is a humane one known as the .(guardian of Allah (SWT

Beware that the last Imam of us is the rising one, Mahdi..." (The sermon of Ghadir," ....۴ (part ٨

p: ١٨٣

Discussion to know the Truth

.Ali: Assalamo Alaikum, Usman, Happy Eid

?Usman: Wa Alaikum As-Salaam, Ali, but why this wish for Eid

?Ali: Don't you know that today is Eid-e-Ghadir

Usman: Till date, I am aware of only two Eids amongst us Muslims, One is the Eid-ul-Fitr and the second Eid-ul-Azha. Now, from where did this third Eid come from all of a ?sudden

Ali: This day the Holy Prophet (s.a.w.a.) declared the successorship of Amir al-Muminin, (.Hadrat Ali Ibn Abi Talib (a.s

Usman: Ali, first of all, you tell me what does the word 'Eid' mean and secondly, whether ?this day of Ghadir is the Eid of only Shias or of all the Muslims

Ali: Eid is derived from the Arabic word 'Aada' means to return time and again. Implying that the day of Eid returns every year and calls for celebration by Muslims. Also, they must try to indulge in as much divine worship as possible. For example, the first of Shawwal of every Hijri year is celebrated as Eid because it marks the end of the holy month of fasting of Ramadan and hence is the cause of happiness for all the fasting Muslims. Now, can there be a happier occasion than the declaration of successor ship of Hadrat Ali (a.s) by the Prophet of Islam (s.a.w.a) on Allah's command, thereby confirming him (a.s.) as the divine proof on earth after his noble self (s.a.w.a)? As far as your second question is concerned that whether Eid-e-Ghadir is the eid of only Shias or that of the entire Muslims, then you should know that there are innumerable correct, reliable and authentic traditions narrated by countless chain of traditionalists which are acceptable by one and all about this incident. Hence, proving that the happiness of this occasion is not .confined to the Shias alone, but is a cause of joy for the entire Muslim populace

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Usman: Great, brother Ali, Your language was truly flowing like that of a highly learned scholar but unfortunately your answer was not all that satisfactory.

Ali: Brother Usman, may I know how your heart can gain contentment?

Usman: Of course if you can prove to me from our Sunni books that this day of Ghadir is Eid.

Ali: As I have mentioned before, Eid-e-Ghadir is not special for Shias alone but all Islamic sects are equal partners of their Shia brothers on this joyous occasion and this includes even great and famous Sunni scholars. For example, Beirooni in his book 'Al-Athaarul Baaqiyah Fil Quroonil Haaliya.' on page ٣٣٤, while mentioning about this Eid says, 'This day (of Ghadir) is like all other Eids and is worthy of attention of all Muslims.'

Ibn Talha Shafee in his book, 'Mataaleb-us-So'ool, page ٥٢ says: "Amir al-Muminin Hadrat Ali (a.s.) has himself remembered the day of Ghadir-e-Khum as an Eid in his poems. Because this is the day when the Holy Prophet (s.a.w.a.) announced the mastership of Hadrat Ali (a.s.) over the Muslims, thus giving him preference over all other companions"

On page ٥٦, he states: "No matter in what context the Holy Prophet (s.a.w.a) called Hadrat Ali (a.s.) as the master of the people, nevertheless, it is a very high position through which the latter was introduced and merely for this reason, this day is the day of celebration and rejoicing. This statement (of whomsoever I am the master, Ali is his master) is itself sufficient for the Muslims to celebrate it as an Eid. Whether, the pronoun in the statement is intended for the Holy Prophet (s.a.w.a) or Hadrat Ali (a.s.). If it is intended for the Holy Prophet (s.a.w.a), then the meaning is quite evident and if it is for Hadrat Ali (a.s.), even then our goal is achieved, Because, all the Muslims, without exception, hold Hadrat Ali (a.s.) dear, either as the rightful and only heir to the Holy Prophet (s.a.w.a) or as the fourth caliph of the Muslims. No Islamic sect can be found which deems Hadrat All (a.s) as an enemy because if it does so, then in the light of the Prophet (s.a.w.a)'s traditions, he is a Khaarji (a non-muslim). Apart from this, history books teach us that all the Islamic nations from the east and the west, have agreed on this day as an Eid. Egypt and Iraq, the two great civilizations of the past, figure quite prominently in this list. They used to hold programs of Namaz, Duas, sermons and poems to celebrate the occasion, all of which have been discussed in details in concerned books. Now, are you satisfied, Usman?

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Usman: Words cannot express my feelings. Ali, your answers have truly broken through ?the barrier of prejudice. If you don't mind, may I ask one more question

Ali: Please go ahead. The problem of minding does not arise. It is our duty to clear all your .doubts

Usman: Thank you. Can you prove to me that even our Caliphs have celebrated this day ?as Eid

Ali: There is no doubt about it. Not only the caliphs but the entire gathering of Muslims celebrated the ١٨th Zilhajj as Eid. For example, Imam Tabari, Mohammed Ibn Jurair in his book 'Al- Wilayah' page ٨٩-٩٢, narrates a tradition from the Holy Prophet, "From the depth of my heart, I have taken a sincere oath to appoint my progeny as your masters. Never ever acquire any other character except their pure and holy character. You are witness upon me although Allah, the Almighty, is not in need of any witness You seek only what I have taught you., Salute Hadrat Ali (a.s.) referring him as Amir al- Muminin (leader of the :believers) and say

All praise is for Allah who guided us to this path and guidance would not have been" possible for us, had Allah not guided us." "Know ye, Allah hears all voices and is aware of everyone who breaches trust. Then, whosoever breaks his oath, he has not caused harm to anybody except himself. And whoever fulfills his promise to Allah, He will honor him with a great reward. You say that only which pleases and satisfies Allah. If you are ungrateful, then remember, Allah is needless of you all. Zaid Ibn Arqam relates, "At this juncture, all the Muslims turned to the Holy Prophet (s.a.w.a) and said: "We heard and are ."sincerely obedient of Allah's and His Messenger's command with our hearts

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The first ones to congratulate and shake hands with the Prophet of Islam (s.a.w.a) and Hadrat Ali (a.s.) were Abu Bakr, Umar, Usman, Talha and Zubair and then the remaining Muhajereen and Ansar. People queued up to congratulate them till the time of Namaz-e-Zohr arrived. The Zohr and Asr prayers were combined after which again the process of complimenting continued till the time of Namaz-e-Maghreb approached. Once again, the Maghreb and Esha prayer were performed jointly. This series of congratulations and compliments went on continuously for three days." This tradition has also been narrated by Ahmad Ibn Mohammad Tabari, famous as "Khaleeli", in his book "Manaqeb-e-Ali Ibn Abi Talib (a.s.)', noting it from his teacher Mohd. Ibn Abu Bakr Ibn Abd ur. Rahman. (This .(book was written in ۴۱۱ A.H. in Cairo, Egypt

You observed, Mr. Usman, that your caliphs not only celebrated on this auspicious day, but were the first ones to congratulate Hadrat Ali (a.s.) and for your kind information, these excerpts are from authentic Sunni books. Now, you tell, is the day of Ghadir the day ?of celebrations and enjoyment or that of grief and sorrow

Usman: These traditions which you have narrated are they bonafide or have you ?assumed them as authentic on the basis of a couple of narrations

Ali: As I have stated before, innumerable traditionalists and historians, of both Shias and Sunnis, have narrated this incident of allegiance payment and congratulations. But for your contentment, let me inform you that at least sixty renewed Sunni scholars have narrated these traditions in their books. Amongst them, Maulvi Waliullah Lakhnavi (Miraat al-Mumin), Imam Ahmad Ibn Hanbal (Musnad-e-Ahmad Ibn Hanbal, vol. ۴, page ۲۸۱), Qazi Abu Bakr Baquaani Baghdadi (Al-Tamheed Fil Usool-e-Deen page ۱۷۱) and Abu Is'haaq Tha'labi (Tafseer Al-Kashf Wai Bayaan) figure quite prominently. Even Haafiz Abu Bakr Khateeb Baghdadi has narrated this tradition from Abu Huraira in his book of history. Though the list of such historians and traditionalists is very lengthy yet I presume that you must have understood the matter. Still, to make the whole thing crystal clear, I am narrating one tradition which has been related by all Sunni scholars like Muslims, Maalik, Bukhari Tirmidhi and Ne'saai. A Jew called Tariq Bin Shahaab, was in the company of Umar and his companions when during the conversation, he remarked, "If this Qur'anic verse: "This day have I perfected for you your religion, and completed my favor on you and chosen for you Islam as a religion." had been revealed for our,-religion, we would

definitely have taken this day as Eid." None from the attendants of the gathering objected to the Jew's remark. Even Umar listened to him intently. This day is of such majesty and splendor that the Holy Prophet (s.a.w.a.) and after him, the infallible Imams too indulge in felicitations and celebrations. As Turat Ibn Abraham-e-Kufi (۳rd century A. H.), narrates from Muhammad Ibn Zaheer, from Abdullah Ibn Fazl Hashmi, who says that I heard Imam Sadiq (a.s.), narrating from his great ancestors saying that Holy Prophet (s.a.w.a) said: "The day of Ghadir is the best and greatest Eid of my people. It is the day when Allah, the Almighty, commanded me to appoint my brother Hadrat Ali (a.s.) as Imam of the people, so that after me, they might be guided with the inspiration of his light. It is the day when Allah, the Almighty perfected his bounties and choose Islam as a religion for the .Muslims. Some of the people present on that occasion even said poems glorifying this Eid

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Usman: The clear proofs presented by you cannot be rejected by anyone except a highly prejudiced or ignorant person, thereby proving that Eid-e-Ghadir is the Eid of all the Muslims. Can you please tell me as to what type of worship on this day Shias do, because one of the general misconception amongst Sunnis is that you Shias indulge in indecent and obscene behavior as part of celebrations of this Eid.

Ali: Theqat al-Islam Shaikh Kulayni, in his book "Al-Kafi" vol. ۱, page ۳۰۳, relates a tradition from Hasan Ibn Rashid, who says I asked Imam Sadiq (a.s.), "May my life be sacrificed upon you, is there any third Eid for the Shias apart from the two famous Eids? He replied, "Yes, O Hasan this third Eid is greater than these two Eids." I asked, "What is that day"? He answered, "It is the day when Hadrat Ali Ibn Abi Talib (a.s.) was raised to the great status of leadership." I questioned again, "May my life be sacrificed for you. Please tell us as to what are our responsibilities on this day? He (a.s.) rejoined, "O Hasan It is better to be awake on this day and send blessings and salawaat on Hadrat Mohammad (s.a.w.a.) and Hadrat Ali (a.s.) as much as possible. You express your displeasure against those who have oppressed them. Every Prophet had instructed his nation to celebrate that day as Eid when they appointed their successor. "One who fasts on this day his reward is like one who has fasted for sixty months consecutively."

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Ibn Abi Nasre Bazanti says that Imam Ali Ibn Moosa ar-Reza (a.s.) admonished me, "O son of Bazanti, wherever you are on the day of Ghadir, try to be at the holy tomb of Hadrat Ali Ibn Abi Talib (a.s.). For, on this day, Allah, the glorified forgives each believing man and woman's sixty years of sins. And the amount of people who are given amnesty from the hell fire by Allah in the month of Ramazan, in Shab-e-Qadr, and in the night of Eid-e-Fitr combined altogether, the double this amount are given reprieve by Him on the day of Ghadir. One dirham sadaqah (alms) on this day is better than a thousand dirhams .''sadaqah on any other day

A believer should recite selected invocations on this day as the divine mercy is sent upon .him. Now its upon you to deem such acts as acts of worship or obscenity and indecency

Usman: By God, Ali, you have shown me the light of the right path. I can never forget your obligation till the Day of Judgment. I feel like reciting the Qur'anic verse which was recited by all Muslims on the day of Eid-e-Ghadir. "All praise is for Allah who guided us to this path .''and guidance was not possible for us had Allah not guided us

Ali: Our learned scholars have narrated, some more specific types of invocations and worship for this day from our Holy Imams (a.s.), some of which we will mention over here. For details, you can refer to the book, 'Mafaatih al-Jenaan,' on reading which you will realize the treasures of invocations and supplications stored in our books. Some of the acts for Eid-e-Ghadir are as follows: ١) Ghusl, ٢) Fasting, ٣) Ziarat of Hadrat Ali's (a.s.) tomb. ۴) Doa-e-Nudba, ۵) Recitation of the sermon of brotherhood amongst Muslim brothers to further strengthen the relations and make it still stronger. It should be done thus: One believer :gives his right hand to his right hand to his believing brother's right hand and says

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I take you as brother because of Allah and am sincere to you because of Allah and grasp" your hand because of Allah and I make a pact with Allah and His angels and His Books and His messengers and His Prophets and the Infallible Imams that surely if I am from the people of heaven and intercession and if I am permitted to enter heaven, I shall enter it ."not except with you

.Then the second brother should say: I accept

Then again the first brother says: "I have eliminated all brotherly rights except ."intercession, prayer and visitation

You saw how we take the brotherhood oath on the day of Ghadir. Even the basis of our .brotherhood and friendship are Allah, His Messenger and Paradise

Unity the Essence of Ghadir's Message

The ۱۸th of Zil-hejjah, marks Eid-e Ghadir Khum, the day Prophet Muhammad (SAWA) designated Imam Ali (AS) as his successor in the year ۱۰ A.H as per Allah's command near .juhfa in the Arabian Peninsula, while returning from his farewell Hajj pilgrim

Juhfah, a short distance from Mecca was near to a small pond (Ghadeer) called Khum. It was here that the most important event in the history of Islam, which nobody can eve forget, occurred. More than ۱۱۰,۰۰۰ pilgrims were returning from the last Hajj of the prophet. It was here that the prophet ordered the pilgrim caravan to halt. It was blistering hot, but the prophet stopped to hold congregational afternoon prayers. He then ordered that a pedestal of camel saddles be erected. He stood on this pedestal where everyone could see him and started to speak. His speech was so eloquent and so sweet that the people all forget the heat. The speech of the prophet was of great importance and quite long and contained some very interesting and important points. Some of the most important points should be mentioned here: he stated: "O people! I am human being like you. In the near future, Izrail, the angel of death, will come as a messenger from our creator and I will accept his invitation of death. Yes, I will so. Leave you, but I will leave .you two worthy and priceless reminders (Thaqalain) of me

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The people were all ears. The prophet told the people that these two worthy things would fill his empty place and that he would introduce them to the people. All were listening with great curiosity, when he continued: "people! The first and greeting thing I leave with you is God's book, the book of light, filled with knowledge and guidance. O people! Take God's book, and keep to it." In this part of his speech he recommended and encouraged people to act according to the Quran. Then he said: "people my second trust that I leave in your care are my immediate household members (ahl al-bait)." Here the holy prophet (S) paused, as if he knew the followers would oppress his ahl al-bait, and then he said "yes" three times. "People! In your dealings with my ahl-al bait, I ask you to remember God. Don't be curt in regard to their status." After pausing again he continued: "I inform you, from the time you grasp onto these two reminders of me, be sure, you will never go astray. And know this that without any doubt, the Quran and my ahl al-bait will never be separated from one another till the day of resurrection when they will join me by the ".fountain of Kauthar

The prophet spoke the last sentences with particular firmness. The people were certain that he put special emphasis on those subjects. then he said :" yes I swear by God , in that time- the day of resurrection- and besides the fountain by kaunthar , I will ask both of them- the Quran and my relatives- how they were they were treated after me ." The words of the prophet were full of meaning. Another important event that happened on that scorching hot day of Ghadeer was that the prophet asked Imam Ali (AS) to come to him. He took Ali's (AS) hand and said: "o people! Do you know that Allah is my master and I am the master of the believers and I am worthier than they?"They said:" o messenger of Allah." He then said: "Of whomsoever I am master Ali (AS) is his master too. O Allah! Love the one who loves Ali and humiliate the one who loves Ali (AS) is his master too. O Allah! ".Love the one who loves Ali (AS) and humiliate the one who bears enmity to him

Salman al- Farsi (the Persian), one of his closest companions of the prophet, stood of and said:" what kind of vicegerency?" Hi said: "vicegerency like vicegerency upon the one whom I am worthier than." Their after, the Allah the exalted revealed: "today, I have (perfected for you your religion, completed my favors upon you..." (Holy Quran ۵:۳

The prophet proclaimed Allah's greatness (Allah Akbar), saying the completion of my prophet hood and the perfection of Allah's religion are only after Ali's (AS) vicegerency ".after me

At this moment Abu-Bakr and Omar stood up and said: "O messenger of Allah, dose this verse exclusively refers to Ali (AS)? The prophet said:"yes, it refers to Ali (AS). And my legatees till the Day of Judgment." They said:" O messenger of Allah name mention them to us." The prophet said :" Ali (AS) ,my brother my successor (vazir), my heir, my legatee, and my vicegerent amongst my ummah and custodian of every believer after me. Then, my (grand) son Hasan (AS) then Hussein (AS), followed by nine more from the progeny of Hussein (AS) . They are with the Quran and the Quran is with them. They shall not separate from it and the Quran (too) shall not separate from them until they will joint by ".the fountain of Kauthar

Before this, the holy prophet (S), in the pact of brother hood, proclaimed that believers were each other's brothers and even ordered them, two by two, to make brotherhood pacts. This made it clear that the rank of brother was higher than that of a friend. However, on that memorable day of Ghadeer, Ali (AS) was not given the title of friend or brother but was considered higher and was introduced as a supervisor and authority, a governor, the leader and Imam of all Muslims. On that day, Ali (AS) was officially designated as the prophet's successor. He had all the ranks of the prophet expect, of course, the prophet hood. From the spiritual point of view, Imamate is somewhat like .prophet hood, a shower of divine grace for mankind

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Eid-ul-Ghadeer in saying of the Infallible

Holy Prophet Mohammad (s) said:"The Eid-ul-Ghadeer is the most exacted Eid of my [ummah" (Islamic nation). [Page ۳۰۸, Chapter ۳, Volume ۱۵, Avalem

The commander of the Faithful, Imam Ali (AS) said: "The day of Ghadeer is day of high [status" [for the believers all]. [Page ۲۰۹, Chapter۳, Volume ۱۵, Avalem

Imam Jafar Sadeq (as) said:"Eid-ul-Ghadeer is superior to eid-ul-fetr, eid-ul- adha, Friday and the day of arafa, and it has a greater honor before Allah." [Pages ۲۱۰-۲۱۲, chapter ۳, [volume ۱۵, Avalem

Imam Jafar Sadeq (as) said:"Eid-ul-Ghadeer is more famous in the heavens than on [earth. [Page ۲۱۱, chapter ۳, volume ۱۵, Avalem

Imam Jafar sadeq (as) said:" I swear to Allah, I swear to Allah, I swear to Allah that almighty Allah has not created a more honorable and respectable day than the day of [Ghadeer." [Page ۲۱۵, chapter۳, volume ۱۵, Avalem

Imam Jafar Sadeq (as) said:" Allah has not sent any messenger unless he observed Eid-[ul-Ghadeer and respected it." [Page ۲۱۴, chapter۳, volume ۱۵,avalem

Imam Reza (as) said: "Eid-ul-Ghadeer is the Eid of the Progeny of Prophet Mohammad(s)" [[Page ۲۲۸, chapter۳, volume ۱۵, Avalem

Imam Reza (As) said: "Eid-ul-Ghadeer is the day of congratulating each other. If a believer meets his brother in religion, he should say, Praise is to Allah, Who destined us among those adhering the Velayat (Mastership) of the Commander of the Faithful and his [infallible descendents (As). " [Page ۲۶۱/۲۶۲

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(Merits of Imam Ali (AS

Not only on that memorable day of Ghadeer but also on several accessions, had the prophet enumerated Ali (AS). He said: "of whomsoever I am prophet then Ali (AS) is the chief." He said:" I and Ali (AS) is one and from the same tree, and the other people are from different trees. He also said: "your position to me is of Aaron (AS) to Moses (AS), except there will be no prophet after me." And he married him to his daughter, Hazrat Fatemeh Zahra (SA), the chief of the ladies of the world. And he made for him lawful whatever was lawful for himself in the mosque. And he closed all the doors (leading to the mosque) except the door of his house. He entrusted to him his knowledge and wisdom. He said: "I am the city of knowledge and Ali (AS) in its gate. One who wishes (to enter) the city (of knowledge) and wisdom should enter through its gate." He also said: "you are my brother and successor and inheritor. Your flesh is from my flesh and your blood from my blood, and peace with you is peace with mean fighting against you is fighting against me. And faith is mixes with your flesh and your blood, and it is mixed with my flesh and my blood. And tomorrow, you will be my companion at the fountain of Kauthar. And you will pay my debt and you will fulfill my obligations. And your true followers (shi'a) will be (sitting) on the pulpits of light; they, with their bright faces surrounding me, will be my neighbors in paradise." The prophet also said: "O Ali (AS), had you not been there, the ".believers would not have been recognized after me

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On the threshold of the auspicious occasion, let’s renew our allegiance to Imam Ali (AS) and pray to God for the reappearance of the prophet’s ۱۲th infallible successor, Imam Mahdi (AS) who will eradicate all injustice and establish the global government of peace .and justice

Wishing all readers a blessed Eid-ul-Ghadeer

By: A.R.Ghavidel

Significance of Eid-e-Ghadir

Significance of Eid-e-Ghadeer

The ۱۸th of Zil-Hajj marks the auspicious occassion of Eid-e-Ghadeer. This is the day of nomination of Imam Ali(a.s.) as the successor to the Holy Prophet(pbuhhf) and commander of the faithfuls and the first Imam. This is also the day when the famous Ayat "Al-yaoma akmalto lakum dinakum wa atmamto alaikum naimatee" [Today we completed the DEEN for you and finalized the NAIMAT for you] announcing the .completion of the DEEN and the finalization of the NAIMAT (blessings) was sent

This is a highly virtuous day about which Imam Ali Riza(a.s.) has said that on the day of judgement four days will be presented before Allah(swt) with such glamour as that of a bride - Day of Friday, Eid-ul-Fitr, Eid-ul-Azha and Eid-e-Ghadeer - and the day of Eid-e-Ghadeer will be the most most distinct and will be like a moon among stars.

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This is the day of acceptance of prayers, the day of sending SALAWAT on the Prophet Mohammad(pbuhhf) and his Ahl-e-Bait(a.s.), the day of praying with utmost attention and commitment, the day of staying away from sins, the day of greeting and embracing other momineen with joy. The roza of this day is highly virtuous and of great significance. Giving sadqa on this day is higly recommended and counts ۱۰۰۰ times the amount given as .sadqa

Aamal and prayers of Eid-e-Ghadeer

.It is recommended to take bath early in the day for purification .۱

.Observe fast on this day .۲

Recite Ziarat-e-Ameenallah and Ziarat-e-Mutliqah .۳

Recite Ziarat-e-Nudbah .۴

Offer ۲ rakaat prayer of Eid-e-Ghadeer before mid-day. In each Rakaat after Sura .۵ Hamd recite ۱۰ times Sura Ahad (Qul ho Allah ho Ahad), ۱۰ times Sura Qadr (Inna anzalna ho fi lailat-il-Qadr) and ۱۰ times Ayat al-Kursi. This prayer is highly rewarding and whatever dua is asked for from Allah(swt), inshallah, will be granted. It is recommended to recite this prayer closer to but before mid-day since that was the time when Prophet Mohammad(pbuhhf) announced the successorship and nomination of Imam Ali(a.s.) as .master of the faithfuls

After the prayers go into prostration and recite ۱۰۰ times "Shukran Lillah" and ۱۰۰ times " Alhamd-o-lillah". Imam Jaffer Sadiq(a.s.) says that whoever does so will be like a person who accepted the Imamate and Caliphate of Imam Ali(a.s.) and pledged allegiance at the Ghadeer-e-Khum in front of Prophet Mohammad(pbuhhf). The person who performs this .act will also like those who will be with the Imam-e-Zamana(a.s.) under his flag

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It is customary among the followers of Ahl-e-Bait(a.s.) to greet each other on this day .۶ and shake their hands and say to each other the following : "Akhaituka fil lah-e wa safetoka fil lah-e wa safahtoka fil lah-e wa aahad tullah-a wa malaekatahu wa kutubahu wa rusulahu wa ambiya-uhu wa aaimmatul ma'soomeena alaihumus salam ala anni in kuntu min ahlil jannati wash shafa'ate wa oozina lee be an adkhulal jannah la adkhulaha ".illa wa anta ma ee aa

The other momin/momina should also greet him/her saying: "Asqat tu anka jame'ah "haqooq-il ukhuwate ma khalad dua-e waz ziarat-e wash shafa-ah

: Recite ۱۰۰ times .۷

ALH'AMDU LILLAAHILLAD'EE JA-A'LA KAMAALA DEENIHI WA TAMAAMA NIA'-MATIHI BIWALAAYATI AMEERIL MOOMINEENA ALIYYIBNA ABEE T'AALIB

A'LAYHISSALAAM

Praise be to Allah, who had perfected His religion and completed His favour with the] [.establishment of Ali ibn Abi Talib's authority, peace be on him

Historical perspective of Eid-e-Ghadeer

Quran ۰۰۵:۰۶۷

O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if" thou do it not, thou will not have conveyed His message. Allah will protect thee from ."mankind. Lo! Allah guideth not the disbelieving folk

The Gathering of all the pilgrims

The Messenger of Allah, The Holy Prophet Mohammad(pbuhhf) suddenly stopped and .(froze on hearing the above 'Ayah' from The Archangel Jibraeel(as

The holy Prophet looked at his cousin Ali(a.s.) intently, who was riding next to him. He then quickly ordered the halt of the caravan in astonishment of all his companions and followers. To stop in such a place under the hot blazing midday sun, at such a desolate .and arid place in the desert called Ghadeer Khumm

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The Holy Prophet(pbuhhf) listened patiently and confronted their complaints and pestering for halting them in such an un welcomed place. But The Holy Prophet(pbuhhf) would only calmly say, with a smile, that he was commanded by Allah(swt) to address the multitude of travelers, here and now, and it is not for him to question Allah(swt) for His !choice of the time or place

And what was he commanded to tell them by Allah(swt) they questioned impatiently. He would only say, that he was commanded to convey to them all, of what he had been revealed to him now. Before the masses begin dispersing in all directions in the desert to .their individual homes and destination

The Holy Prophet(pbuhhf) then quickly commanded one of his trusted faithful and close companion Hazrat Bilaal(r.a.) to immediately cry out the Azaan so that the thousands of .Muslim travellers could be gathered before him

Make Shift Pulpit

The Prophet Mohammad(pbuhhf), then quickly ordered the clearing of the desert's dry prickly plants from the hot sandy ground, for the masses to stand before him. Then he ordered for some camel saddles to be piled up, so as to make shift a pulpit, upon a small .elevated sandy mound, for the people to see him

Then The Messenger of God(sawaw) awaited patiently sweating under the hot burning sun for the straddlers of people that were still behind and those that had gone further .ahead to gather together, before him

As soon as the multitude were gather before him, the holy Apostle(sawaw) stood on up upon the make shift pulpit of camel saddles piled up on the small sandy mound before them, so that he was high enough to be seen by all the congregation before him. The massed crowd before him quickly quietened down, the sound of their questioning murmur soon died down, as soon as they saw their Prophet(sawaw) standing high before .them

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He then gestured to Imam Ali ibn-e-Abi Talib(a.s.) and invited him to join him and stand on his right on the make shift Mimbar of piled camel saddles upon the small sandy mound. Each one of the masses of people was standing on his thin woollen cloak on the ground to protect their feet from the burning hot sands around them, which was baked by the blazing hot noon sun. They waited and watched in wonderment at the two before them, and again started to murmur to each other. Each providing their own explanation of what .was to come

The Holy Prophet(pbuhhf) gestured with his hand and the murmur ceased and all the .masses listened attentively as The Messenger of God(pbuhhf) slowly began his address

He started first by praising and to Glorify Allah Almighty(swt), The Creator of all the worlds .and of the Heavens

He then proceeded to give them the sad news to their dismay of all the congregation, of his own nearing death saying, I have been summoned, and it is the moment for me to answer, for the time has come for me, to depart from you. However I do leave behind me, amongst you, two weighty and precious things. And, if you cleave to them, you will surely .never go astray! The Holy Book of God and, my Offspring the Ahl-ul-Bait

For they will never be separated from each other until they have led you to me, at the . sacred shores of Heaven

p: ۱۹۹

The masses of people who had gathered before him, now wept openly in sorrow at news of his nearing death. But who would lead and guide them? Who would take his place? What would become of them? What would become of Islam without him? They worriedly ?murmured to each other in puzzlement and panic

The declaration of his Successor

When they all had quickened down. The Prophet(pbuhhf) then called out at the top of his .voice

"?Am I not more appropriate to rule over you than yourselves"

,The people replied in earnest

!"By God. Yes you are"

The Holy Prophet Mohammad(pbuhhf) then continued by taking hold of both of Imam Ali(a.s.)'s arms and raised them high above his shoulders, so much so that Ali(a.s.)'s sleeves slipped down his arms and rested on his shoulders, exposing Ali's(as) naked white .armpits

The Prophet(pbuhhf) went on to proclaimed that Ali(as) as his successor and the .(legitimate Khalifa of Allah(swt

---

Allah is my master and I am your master and whosoever, I am master of, Then this man, .Ali is his master as well

.O God! Befriend him, who so ever befriends him. Oppose him, whosoever opposes him

.Support him, who so ever supports him. Desert him, whosoever deserts him

---

This meant that through the revelation, Allah(swt) had asked the Prophet Mohammad(pbuhhf) to declare Imam Ali(a.s.) is the Chosen Successor to Prophet .Mohammad(pbuhhf) by Allah(swt) Himself

: This event and wording has been reported in the following books

.Sahih Tirmizi, Vol.۲ Page ۲۹۸ (۱)

p: ۲۰۰

Sahih ibn-e-Maja, Chapter: Virtues of the Companions of the Holy Prophet(pbuhhf), (٢) Page ١٢

Kinz-al-Amaal, Vol.۶, Page ٣٩٧ (٣)

Riyaz un-Nazra Vol.٢, Page ١۶٩ (۴)

Mustadrak as-Sahiyeen, Vol.٣, Page ١٠٩ (۵)

Mustadrak as-Sahiyeen, Vol.٣, Page ١١۶ (۶)

Khasais-e-Nisaee, Page ٢۵ (٧)

Masnad Ahmad ibn-e-Hambal, Vol.۴, Page ٣٧٢ (٨)

Tafseer-e-Kabeer, Fakhruddin Razi (٩)

Hulyat ul-Aulia, Vol.۵, Page ٢۶ (١٠)

Sawaiq-e-Moharraka, Page ٢۵ (١١)

Al-Asaba, Vol١, Al-qism ١, Page ٣١٩ (١٢)

After the pledge of allegiance ceremony had been completed, the Prophet(pbuhhf) looked above to the sky and wept, then he raised a finger declaring in a loud clear voice for all to :hear

As God is my Judge! Bear witness then for me, that today I have surely completed and fulfilled your religion for you, and have successfully conveyed, The Message, that has .....been bestowed upon me by Allah

!"?Oh Muslims have I not"

,The Muslims all shouted repeatedly and replied in great earnest

."Yes You have, Oh, Messenger of God! Yes you have"

The Oath of Allegiance

The Holy Prophet Mohammad(pbuhhf) then immediately prayed two Rakats on the spot,

so as to commemorate the historic occasion. And when he had finished his prayers, it was .then time for the noon prayers and Hazrat Bilaal(r.a.) once again he cried the Azaan

After The Prophet(pbuhhf) finished leading the noon prayers. He then quickly called Imam .Ali(a.s.) to follow him into the tent that was pitched earlier under a lone tree

The Prophet(pbuhhf) then sat Ali(as) down on one side and he himself sat opposite to him on the other side of the small tent. The Great Apostle of God(pbuhhf), then ordered all the Muslims and his Companions to each personally make an oath of allegiance to Imam .Ali(a.s.) in his very presence

p: ۲۰۱

All the Muslims, did so as he asked and formed a long queue and each gave of them gave his solemn 'Oath of Allegiance' with The Holy Prophet Mohammad(pbuhhf), standing by Imam Ali(a.s.), and he accepted their congratulations, looking on as a personal witness to .their testaments of the solemn occasion

As for the accompanying womenfolk, a large bowl of water was prepared in front of Imam Ali(a.s.). Then a small makeshift screen was erected in front of him and then Imam Ali(a.s.) passed his right hand under the screen and dipped his hand in the bowl, which lay immediately near the screen. Then the women were led in one by one, and each dipped her right hand in the bowl full of water in front of her and before the screen, and gave her .'Oath of Allegiance' to Imam Ali(a.s.) who sat behind the screen

Imam Ali(a.s.) is congratulated as the Caliph

As soon as the last Muslim had given his pledge of Allegiance. The Prophet(pbuhhf) embraced Imam Ali(a.s.) warmly and congratulated him on his appointment as the, Khalifa Rasul Allah, meaning: The Viceregent for the Messenger of God over all the .Muslims after his death

The joyous crowd surrounding them were moved greatly at the sacred sight before them. They then all shouted their approval and wept with sheer happiness. But there were some who harboured envy and ill feelings in their hearts towards Imam Ali(a.s.). While these persons gave their allegiance and openly congratulated Imam Ali(a.s.) and The Prophet on the appointment of Imam Ali(a.s.) as the Successor, these same persons would later deny this wonderful day and usurp the sacred Caliphate for themselves and !cause the division of the whole Muslim nation

p: ۲۰۲

But as for today The Holy Prophet Mohammad(pbuhhf) proudly praises Imam Ali(a.s.) and named him officially as, Ameer-al-Momineen, Meaning / The Commander of the faithfuls

This was the very first time ever, that this term was ever heard of and ever used in addressing any Muslim. Hence this honorable title only belongs to Imam Ali ibn-e-Abi Talib(a.s.) and no one else!

Following The Prophet's(pbuhhf) example, rest of his Companions followed suit amongst them most notably was, Umar ibn-e-Khattab, who joyfully said to Imam Ali(a.s.) aloud,

"Oh bravo, bravo Ali son of Abu Talib!

You have now become my Master and the Master of every believing Man and Woman"!

Then the poets began composing their poetry commemorating this happy and wonderful occasion of the history of Islam.

The Holy Messenger of God(pbuhhf) who was accompanied by his son-in-law Imam Ali(a.s.) at his side, then commanded the huge masses of returning Pilgrims to begin their long travel north to their home city of Madina. Others bade their farewell to their Prophet(pbuhhf) and dispersed in small and large groups each in the direction of their homes.

Ghadir in Literature

The literature of every nation is like a mirror that shows the culture and ideas of that nation. The remained classical literature of every nation indicates the ideas and believes of them.

The after Islam Arab literature has had a long history. However, an investigation over the main subjects provides some clear lines.

One of the main lines of Arab literature during the last ۱۵th centuries, has been the subject of Ghadir -e- khum. The Arab poets, who have been the most educated people in every stage, have registered the event of Ghadir-e khum as a definite historical fact, and have discussed its effects and results.

The researcher scholar, Ayatollah Allameh, Abdolhossein Amini (۱۹۴۰ - ۱۹۸۰) in his valuable work - Al Ghadir has had a review over the Arab literature, with a concenteration on the Ghadir subject, and has gathered his findings in that ۲۰ volume book. In this short essay we page through this book to see the position of Ghadir in Arab literature. The literature of other nations should be studied in another time. For further information of the readers, we can add that till now only ۱۱ volumes of the book "AI Ghadir" have been published, and .we have taken in to account only these ۱۱ volumes

In different parts of the book, the author repeats that in many classic and historical books, he had found many poems on the occasion of Ghadir - khum. However, since the poets were not famous, and he could not find any biography from them, he did not quote their poems. This implies that the poets of the Ghadir event have been more than those .narrated in this book

The AI-Ghadir collection, reviews the literature from the first to lih century, and studies the biographies and the works of ۱۰۵ poets, who have paid attention to Ghadir event, and :composed poems on this subject. Some of them are

mam Ali Ibn Abi Taleb (p.b.u.h.), who in his poem affirms his decisive mastership! -۱ (Imamat and velayat), and says that it was the duty of the Muslims to accept his mastership. (AI Ghadir, vol۲, p.۲۵)۲۰

Hassan bin Sabet, the famous companion of the prophet (p.b.u.h) who was present in -۲ Ghadir khum, and at the end of the ceremony, by the permission of the prophet (p.b.u.h) .narrated the whole ceremony in a long poem

p: ۲۰۴

Qays bin Sad Ansari, the great companion, from Medina, a noble man, ۲۰ All the - ۳ references are made to the book, "AI Ghadir", ۱۱ volumes, ۱۹۸۳, Dar - ۰۱- ketab Al Arabi, Beirut, Lebanon

who in the war of Saffinbetween !mam Ali and Moaviya - was a member of the army of Imam Ali (p.b.u.h), and in the poems that he recited about the truth of Ali's mastership, he pointed to the event of Ghadir khum. ۴- Amr Bin ss, a near friend of Moawiya, and enemy of Ali (a.s.) in a poem, at the presence of Moawiya, recited his poem, and referred to Ghadir Khum. ۵- Syed Ismaiel Hemyari (۹th century AD.), who during the first half of his life was not a Shia person, and just after a meeting with Imam Sadiq (p.b.u.h.) and hearing his truthful talks, converted to Shiism, during the second half of his life was a defender .Shia, and in his frequent poems has explained the event of Ghadir Khum

Debel Khozaei (lOth century AD.), one of the companions of Imam Reza (p.b.u.h.), who -۶. in his truthful poems, acknowledged the Ghadir Khum event, and provoked the enemy of .Abbasid caliphs against himself

The Christian Vameq, the Armenian Bishop (The ۱۰th century AD.) in his poem has - ۷ pointed to Ghadir Khum event. When explaining about this poet, Allameh Amini adds that there have been other Christian poets, who had composed poems to praise the virtues of Imam Ali (p.b.u.h.). One of them is the Egyptian poet, Abdul Messih Antaki, who had a long poem of ۵۵۹۵ lines in. this regard. The next one is Paul Salameh, the Christian judge of Beirut, in ۱۱ th century AD., who composed a poem of ۳۰۸۵ lines to praise Imam Ali, and .explaning the event of Ghadir Khum

p: ۲۰۵

Abol Ghasem Tanoukhi (living in the ۱۱ th century AD.) who was a comprehensive -۸ .scientist of his age, and with regards to religion, he was a (Zaidi sect) Shia man

Abu Faras Hamdani (۱۱th century AD.) who was a famous and well known Arab Shia -۹ .writer and poet

Bishno Kurdi (۱۱th Century AD.), the SHia Kurd poet, who has brought the context and -۱۰ .meaning of many traditions in his poems

Saheb Bin Ebad (I۱t century AD.) the clever and comepetent premier of Ale Bouyeh -۱۱ .dynasty in Iran, has poems in this subject

Sharif Razi (۱۱th century AD.) the great Shia writer and author of the famous book of -۱۲ ."Nahj -۰۱Balagheh", has made poems on the topic of Ghadir Khum

Mahyar Dailami (Ith century AD.), the Iranian reputable writer, who was zoarastarian, -۱۳ and after some talks and meetings with Sharif Razi, converted to Islam, and became a good Shia man, He got a high position in Arab literature, and made very nice poems about .Ghadir Khum

Sharif Mortaza (I۲th century AD.), the younger brother of RE. Sharif Razi, the -۱۴ .intellectual Shia multifacet scientist, has roems

Abol Ala Maarri (It century A.D.), the famous Arab Atheist philosopher, has had poems -۱۵ .on the subject of Ghadir Khum

Al Moayyed fi Din (Ith century AD.), the great Shia (Ismaili Sect) scientist, who made a -۱۶ .great effort for the establishment of Fatimi Dynasty in Egypt

Talaye Bin Razik (also called as Malek Saleh), the premier of Fatimi dynasty in Egypt, -۱۷ who was a familiar Ismaili Shia writer, has some very nice poems regarding Ghadir Khum .ceremony

p: ۲۰۶

Khatib- e- Kharazmi (۱۳th century AD.), the great Sunni (Hanafi Sect) Islamic historian -۱۸ .and expert of Prophet's traditions, has composed poems regarding Ghadir Khum

Al Mansour Bellah (۱۳th century AD.), a religious leader in Zaidi Sect, in Yeman, who - ۱۹ .had praised Imam Ali, and reported the historical ceremony of Ghadir Khum in his poems

Majd ۰۱ Din Bin Jumail (۱۴th century AD.), the Treasurer in the Abbasides government. -۲۰ He was Sunni (Shafei Sect). He got a serious problem. He prayed and requested Imam Ali (p.b.u.h.) to solve his problem, and e was helped. So he made a poem and praised Imam .Ali with reference to the event of Ghadir Khum

Kamal Al- Din Bin Talhe (۱۴th century A.D.), Shafei, a Sunni expert in the field of the - ۲۱ traditions of the holy prophet (p.b.u.h.) who was chief judge in Syria at his time, has had .several poems on this subject

Taqi Oddin Shibani Shafei, a Sunni religious leader (of Shafei Sect) in Egypt (۱۵th - ۲۲ Century AD.), who praised Imam Ali (p.b.u.h.) in his poems, and referred to this .mastership, and the event of Ghadir Khum

.Many other Shafei religious writers interpreted his poems

Shams Oddin Maleki (۱۵th century AD.), a historical writer and religious scientist of - ۲۳ Maleki (Sunni) sect, who lived in Syria, and composed poems about Imam Ali and event of .Ghadir Khum

Zain Oddin Hamidi (۱۶th century AD.), the familiar physician and poet of Sunni sect, - ۲۴ .who composed poems on this matter

p: ۲۰۷

Mohammed Bin Hussein, Baha oddin Ameli (lived in ۱۷th century A.D.), the Lebanese -۲۵ comprehensive scholar in religious science, who came to Iran at the time of Safavid kings, .and wrote many religious books

Sheikh Horr Ameli (۱۸th century AD.), the great Shia religious scientist and writers, -۲۶ whose books had been referred from the beginning till now, and has had many essays and poems about the truth of mastership of Imam Ali, and other Imams from his progeny .(p.b.u.h.), and insisted on the Ghadir Khum subject in his books

As you see, among the poets of Ghadir Khum, there are educated people and scientists of different sciences, from different believes and sects, and different places (countries) of residence. We can assume that the event of Ghadir Khum has been so popular, that the above mentioned gentlemen, the owners of frequent fields of knowledge and wisdom, have mentioned it in their writings. They have been, more or less, of the so level of deliberation and speculation in their researches, that they did not consider any point as true, just when it was publicly and generally accepted. However, they have shown, and mentioned in their books that they have had enough research and study about the case. In addition to the superior virtues and preferences of Amir-ol- Momenin Ali Ibn Abi Taleb (p.b.u.h.), which have been narrated in the traditions of the holy prophet, or have been ?popular and well known in the historical books

The great scholar Allameh Amini has brought all the above poems, along with their references in his valuable book of "Al Ghadir If those who are interested to have a look over them, would have to page through this book. We hope that this short essay would .have opened a new window to this precious book, for the respected researchers

p: ۲۰۸

(Abdul Hussein Taleie, (Iran

Introduction of books regarding Ghadir Day

Here please find just some published literature (old and new ones) as refrences for :further studing

Translation of AIghadir, Abdol Hossein -۱

Amini, Translated by: Dr. Safa Koloosi

This book is first volume of "Alghadi" written by Alameh Amini. It is translated by Dr. .Kholoosi who is a dean in London University

The Last Sermon of Prophet Mohammed (p.b.u.h.) at Ghadir Khum, Hossein Bahanji, - ۲ Dar ul Moslemin, Dodoma, Tanzaniya, In ۶۰ pages . This book is translation of "Ghadir Speech" in English that includes to main parts: text of the speech and narrators of the .speech

The Last Two Khutbah of the Last Prophet (p.b.u.h.), Seyed Feiz ulhassan Feizi, - ۲ Translated by: ArmiPris, Ravlpandy, ۱۹۹۲ This book is a translation of "Ghadir Speech", .together with Arabic text

Al Ghadir, Seyed Mohammad Bagher Sadr, Abdol Azyz Sasadina, Seyed Mohammad - ۳ Razavi, Hossein Kamiji, Translated by a group of researchers Ansaryan publication, Qom, ۱۴۱۶AH, ۱۹۹۶, in ۱۰۳ pages

Ghadir Khum, Hossein Najafi, Some Muslim brothers, Tehran, ۱۳۵۳, Pocket size, ۴۵ - ۴ pages

What happened in Ghadir, Mohammad Bagher Ansari, Translated by : Badr Shahin This -۶ book is translation of "Ghadir Speech" translated from its Arabic version

The story of Ghadir , Dr. Nadir Fazli, Naba Organization, Tehran- Iran -۷

In the feast of the Light, Mahdiyar Ghamsari, Naba Organization, Tehran- Iran This - ۸ .book is an Imaginary interview with Hazrat Mohammed (p.b.u.h.) about Ghadir

p: ۲۰۹

Ghadir As Reflected from the Quran and Traditions, Dr,Majid Maaref, Naba – ۹ Organization, Tehran- Iran ۱۰–Lesson's From sermon's of Ghadir, Abdol Hossein Taleie, Naba organization, Tehran Iran, Naba Organization

Allegiance" of people with Imam Ali (A.S.) in Ghadir tradition"

Allegiance" of people with Imam Ali (A.S.) in Ghadir tradition"

MESSENGER!] PROCLAIM THE MESSAGE THAT HAS BEEN SENT DOWN TO YOU FROM ۰"] YOUR CREATOR NURTURER. AND IF YOU DID NOT, THEN YOU WOULD NOT HA VE FULFILLED YOUR DUTY AS ALLAH'S MESSENGER? [KNOW THAT] ALLAH WILL PROTECT YOU FROM [THE MISCHIEVOUS] PEOPLE. VERITY, ALLAH DOES NOT GUIDE THE (DISBELIEVERS." (Quran ۵:۶۷

Ghadir is one of the two most important historical events in the history of Islam, the other .being Mubahela

Like all other historical events of national importance, the tradition of Ghadir has ever since been the talk of the entire Muslim nation, and has been consecutively transmitted to this day. The Prophet (p.b.u.h), made extraordinary arrangements for the transmission of this tradition. The occasion was the return journey from his last pilgrimage, ten years after the migration. The messenger of Allah ordered his close followers to call all the different people from different places to join them in his last pilgrimage, whereby he .taught them how to perform the pilgrimage in a correct and unified way

This was the first time that the Muslims, with the magnitude, gathered in one place in the presence of their leader, the messenger of Allah. On his way to Mecca more than seventy thousand people followed Prophet (p.b.u.h). By the fourth day of Dhul hajjah, more than .one hundred thousand people had entered Mecca. Ali (a.s) also joined the Holy Prophet

p: ۲۱۰

On their return journey, the Prophet (p.b.u.h.) was leaving Mecca towards Medina, where he and the crowd of people reached to a place called GHADIR KHUM (which is close to today's Johfah). It was a place where people from different provinces and countries said .good bye to each other and took different routes for their homes

It was in this place that the above verse of the Quran was revealed. The Prophet spent approximately ۵ hours addressing the people out of which three hours were on the pulpit. He recited nearly ۱۰۰ verses from the Holy Quran, and reminded and warned the people of their deeds and future. Then he gave a long speech. The following is a part of the :speech as narrated by Sunni traditionists. The Messenger of Allah declared

O People! Know that Gabriel came down to me several times bringing me an order from" the Lord, the merciful; that I should stop at this place and inform you. Behold! It is as if the time has approached when I shall be called away (by Allah) and I shall answer. "O people! Don't you witness that there is no diety but Allah, Muhammed is his servant and his apostle, paradise is truth and that the Day (of judgment) shall certainly arrive, and Allah ".shall raise people from the graves?" People replied "Yes we believe in them

The Prophet then said "Behold! I am leaving among you two precious symbols, that if you adhere to them, you shall never go astray after me. Each of these two surpasses the ."other in its grandeur

p: ۲۱۱

The Prophet then said "One of them is the book of Allah and the other one is my selected progeny (itrat) that is family (Ahlul Bayt)." "Behold" he said, "I am your predecessor at the pool (of Paradise), and ۱ shall be a witness over you. Thus be careful how you treat these ".two precious things after me. Do not stray away from them, for you will perish

:Then he grasped the hand of Ali (a.s) and raised it and said

WHOEVER I AM HIS MASTER, ALI IS HIS MASTER (repeating three times). O, God! Love" those who love him. Be hostile to those who are hostile to him. Help those who help him, ."and keep the truth with him wherever he turns

Ali, the son of Abu Talib is my brother, my executor (WASI), my successor (caliph), and " the leader (Imam) after me. His position to me is the same as the position of Haroon to ."Moses, except there shall be no Prophet after me. He is your Master

O, people! Verily Allah has appointed him to be your Imam and ruler. Obedience of him is" obligatory for all immigrants (Muhajerin) and helpers (Ansars), those who follow virtues, the dwellers of the cities and the nomads, the Arabs and the non Arabs, the freeman and ."the slave, the young and the old, the noble and the poor, the white and the black

His command should be obeyed, and his word is binding. His order is obligatory on" everyone who believes in one God. Cursed is the man who disobeys him, and blessed is the one who follows him. He who believes in him is a true believer. His WALIYAH (belief in ."his mastery) has been made obligatory by Allah, the powerful, the exalted

p: ۲۱۲

He then went on to talk about the Holy Quran and to reflect on the verses and not to presume the meanings by saying "by Allah, nobody can explain them to you, the warnings and its meanings, except me and this man(i.e Ali) whose hand I am lifting up in front of ."myself

After that he went on to talk about the ۱۱ successors after Ali (p.b.u.h.) "O People! This is the last time I shall stand in this assembly. Therefore listen to me and obey and submit to the command of God. Verily Allah, He is your Lord and God. After Him, his Prophet Muhammed who is addressing you is your master. Then after me, this Ali is your master and leader (Imam) according to Allah's command. Then after him leadership will continue ".through some selected individuals in my descendents till you meet Allah and his Prophet

Behold! Certainly you shall meet your Lord and he will ask you about your deeds. Beware!" Do not become infidels after me by striking the neck of one another. It 'is incumbent upon those who are present to inform what I said, to those who are absent; perhaps the informed one might comprehend it (understand it) better than some of the present audience. Behold! Haven't I conveyed the Message of Allah to you?" People replied: "Yes" ."The Prophet said "O God bear witness

A'alam al Wara" P.۱۳۲-۱۳۳, "Tazkirat al Khawas", Sibt Ibn al Jawzi al Hanafi pp۲۸-۳۳, "al)" sirah al Halabiyyah", by Noor al Din al Halabi v۳, p۲۷۳) Revelation of Qur'anic Verse ۷۰:۱-۳

p: ۲۱۳

Some Sunni commentators further report that the first three verses of the chapter of al-Ma'arij (۷۰:۱-۳) were revealed when a dispute arose after the Prophet's speech.

When Harith Ibn Nu'man al-Fahri (or Nadhr Ibn Harith according to another tradition) came to know of this appointment, he went to the Messenger of Allah and said to him: "You commanded us to testify that there is no deity but Allah, and that you are the Messenger of Allah. We obeyed you. You ordered us to perform the prayers five times a day and we obeyed. You ordered us to observe fasts during the month of Ramadhan and we obeyed.

Then you commanded us to offer pilgrimage to Makkah and we obeyed. But you are not satisfied with all this, and you raised your cousin by your hand and imposed him upon us as our master by saying' Ali is the mowla of whom I am mowla.' Is this imposition from Allah or from you?" The Prophet said: "By Allah who is the only deity! This is from Allah, the Mighty and the Glorious."

On hearing this Harith turned back and proceeded towards his camel saying: "O Allah! If what Muhammad said is correct then fling on me a stone from the sky and subject me to severe pain and torture." He had not reached his camel, when Allah, who is above all defects, flung at him a stone which struck him on his head, penetrated his body and passed out through his lower body and left him dead. It was on this occasion that Allah, the exalted, caused to descend the following verses:

p: ۲۱۴

A questioner questioned about the punishment to fall. For the disbelievers there is" nothing to avert it, from Allah the Lord of the Ascent." (Quran ٧٠:١-٣) However some people did try to interpret the tradition in a different way. They particularly tried to translate the words WALI (master), MOWLA (master/ leader), and WILA Y AH .(mastery/leadership) as friend and friendship

Dictionaries give ٢٠ meanings for the Arabic word WALI, depending on context, most have to do with the position of leadership. Only in one instance it could mean a friend. According to them, the meaning of the tradition is: "Whoever I am his friend, Ali is his ".friend

There was no doubt that Imam Ali had a very high status in comparison with all other people. He was the first male who embraced Islam (Sahih Tirmidhi) He received the title of "brother" of Prophet He was the one for whom Prophet said: "Ali is the friend of !"believers

Moreover, how can we justify the revelation of Verse ٥:٦٧ which were revealed before the :speech of the Prophet in which Allah said

Apostle! Deliver what has been sent down to you from your Lord; and if you don't do it, ·" you have not delivered His message (at all); and Allah will protect you from the people..." .((Quran ٥:٦٧

Is it logical to say that Allah warned his Prophet that if he does not convey the message of "friendship of Ali", he has spoiled all he has done?! Also what danger can be imagined for Prophet if he states "Ali is the friend of believers"? Then what danger from the side of ?people is the above verse referring to

p: ٢١٥

Furthermore, how can the phrases "Ali is the friend of believers" complete the religion? Is the verse of completeness of religion (۵:۳) which was revealed after the speech of Prophet ?suggesting that without saying "Ali is the friend of believers" the religion is not complete

Also, as we quoted in the first part, Umar and Abu Bakr congratulated Ali by saying: "Congratulations ، son of Abu Talib! Today you became my MOWLA, and the MOWLA of all believing men and women. "If, here, the word MOWLA means friend then why the congratulations? Were the other people over there enemy of believers at that time, so ?"!that Umar said that "you BECAME the friend of them

In fact, every WALI is a friend, but the reverse is not always true. This is why the Arabs use "Wali al-Amr" for the rulers, meaning the master of the affairs. Thus, logically speaking, the word MOWLA can not be interpreted as friend, and we should rather use its .other more-frequently- used meanings which are Leader and chief

Perhaps one would ask why Prophet didn't .use other words to further explain his intention. In fact, people asked him the same question, and the following Sunni documentations are the answers of the Prophet: ۱. When the Messenger of Allah was :asked about the meaning of "whoever I am his MOWLA then Ali is his MOWLA". He said

Allah is my MOWLA, more deserving of me (my obedience) than me, I do not dispute him." I am the MOWLA of the believers, more deserving in them than themselves, they do not dispute me. Therefore, whomever I was his MOWLA, more deserving in him than himself (and) does not dispute me, then Ali is MOWLA, more deserving in him than himself, he ."does not dispute him

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During the reign of Uthman, Ah protested by reminding people the following tradition. .٢ Also, he reminded it again during the war of Siffin. When the Messenger of Allah spoke of (Tradition of Ghadir)..., Salman stood up and said: "٠' Messenger of Allah! What does W AL mean? And how?" Prophet replied: "In the same way that I am your WALl (Wala-un ka wala'i). Whoever (considered me) I have more authority over him than himself; then Ali ."has more authority over him than himself

Ali Ibn Abi Talib was asked about the saying of the Messenger of Allah "Whoever I am .٣ his MA WLA then Ali is his MA WLA". He said: "He erected me chief. To the time I am up ."there, whoever opposes me, and then he is misguided in religion

On the commentary of Verse: "And stop them, they are to be asked (Quran ٣٧:٢۴)", .۴ Daylami narrated that Abu Sa'id al-Khudri said: The Messenger of Allah said: "And stop ";them, they will be asked of Leadership of Ali

Also, Hafiz al-Wahedi commented on the above verse saying: "This WILAYAH that the Prophet (p.b.u.h.) affirmed to Ali will be asked about on the Day of Judgment. It is said that WILA Y AH is what Allah meant in the verse ٣٧:٢۴ of Quran, where He said: "And stop them, they are to be asked /٣٧:٢۴J". This means that they will be asked about the WILA Y AH of Ali. The meaning is: They will be asked if they truly accepted him as their WALl as "?they were instructed by the Prophet? Or did they loose and ignore it

p: ٢١٧

Countless scholars of Quran, Arabic grammar, and literature have interpreted the word ." 'MOWLA as "Awla" which means "having more authority

Thus the word WALI or MOWLA in the tradition of Ghadir Khum does not mean a simple friend; rather it means master and guardian, who has more authority over believers than what they have over themselves as Prophet himself mentioned by saying "Don't I have more authority (Awla) on believers than what they have over themselves?" At least ۶۴ Sunni traditionists have quoted this preceding question of the Prophet. Among them are Tirmidhi, Nisa'i, Ibn Majah, and Ahmad Ibn Hanbal. Therefore, the opinion of the above Sunni scholars accords with what Prophet said by using the word Awla before the word MOWLA. In fact, when a word has more than one meaning, the best way to find out its true connotation is to look it in the context. The word Awla (having more authority) used .by the Prophet gives a good association for the word MOWLA

:The pray of Prophet after his declaration in which he said

God, love those who love him, and be hostile to those who are hostile to him. Help' ٠" those who help him, and forsake those who forsake him", shows that Ali on that day was entrusted with a responsibility (Leadership) which, by its nature, some people will become his enemy, and in carrying out that responsibility he would need some helpers and ?"supporters. Are helpers ever needed to carry on a "friendship

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Moreover, the declaration of Prophet that "It seems the time is approached when I will be called away (by Allah) and I will answer that call" clearly shows that he was making .arrangements for the leadership of Muslims after his death

Also when at the end of his speech, the Prophet (p.b.u.h.) said twice: "Behold! Haven't I conveyed the message of Allah?" or "It is incumbent upon every one who is present to inform the absent for they may understand it better than those who are present" shows that the Prophet was conveying a very important message which was going to be transferred to all coming generations. This matter could not have been a simple . .friendship

It is worth mentioning that Prophet did use the word Caliph in his speech in Ghadir Khum, but it does not appear in the majority of Sunni documents since there is no way to tamper the meaning of that word. However the Prophet also used the word MOWLA in his speech .to survive this event from being wiped up from the historical records with no trace

It is interesting to note that the words WALI and MOWLA are also used in Quran :frequently with the meaning of master and guardian. For instance, the Holy Quran states

Allah is the WALI of those who believe; He brings them out of darkness (and takes them)" (into light." (Quran ۲:۲۵۷

The above verse does not mean that Allah is just a friend of believers; since a simple friend who has no authority can not move anybody into light. Rather it means Allah is the Master of believers and that is why He moves them from darkness to light. In another verse Allah said: "Surely the AWLIYA of Allah have no fear, nor do they grieve." (Quran (۱۰:۶۲

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The word A WLIY A is the plural form of WALl. Thus "WALI of Allah" is a person who has .totally submitted his affairs to Allah

Thus the verse (۵:۵۵) is actually saying that ONLY Allah is your W ALI, and then Prophet Muhammad, and Imam Ali. Thus we can conclude that the WILA Y AH (mastership/ leadership) of Imam Ali is the same as that of Prophet Muhammad (p.b.u.h.) since Allah put them beside each other. The authority of Prophet Muhammad is explained by the :following verses of Quran

The Prophet has a greater priority/authority (Awla) over the believers than what they" :have over themselves" (Quran ۳۳:۶) or

you who believe! Obey Allah, and obey the Messenger and those from among you, who' ۰" are given authority (by Allah)." (Quran ۴:۵۹) Ali came to the plain of Rahbah, and some people told him "Peace on you ۰' our MOWLA!" Ali replied: "How can I be your MOWLA while you are free men?" They said: "We heard the Messenger of Allah on the day of Ghadir Khum who said: 'Whoever I was his MOWLA, Ali is his MOWLA.' If MOWLA means friend, then why was Ali asking the above question? Was friendship new to Arabs? In fact Imam: Ali asked this question to reiterate the importance of the word MOWLA, and showing that people at that time did not mean it friend for him, and that what they meant .is master of the believers

Concluding the above discussion, it is clear that any individual who tries to trivialize the tradition of Ghadir Khum by saying that Prophet just wanted to say "Ali is the friend of believers", is neglecting the abovementioned traditions of prophet in which he explained what he meant by WALI, and also neglecting the abovementioned verses of Quran (those which were revealed in Ghadir Khum and those which explain the importance of WALI). Finally, the following tradition from S'unni references further illuminates the fact that WALI means Imam since the tradition uses the phrase "follow them" and "Imam". Ibn :Abbas narrated that the Messenger of Allah said

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Whoever wishes to live and die like me, and to abide in the Garden of Eden after death," should acknowledge Ali as WALI after me, and should follow the Imams after me. For they are my Ahlul-Bayt; and are created from my clay, and are gifted with the same knowledge and understanding as myself. Woe unto those who deny their virtues and those who disregard their relationship and affinity with me, for my intercession shall ."never reach them

(Sukaina N Gulamhusein (Kenya

Importance of "Ghadir" in our Islamic ideology

At the very outset we are faced with a stark reality. We are compelled to ask ourselves ?two questions. What status did Islam want the Muslims to achieve

What status have the Muslims actually achieved? The answer to the first question is comparatively much easy to digest. Three times does the Holy Quran repeats: "Allah is the One Who has sent His messenger with guidance and the religion of truth to over shine all religions by it, though the polytheists may dislike it." (Quran ۹:۳۳, ۴۸:۲۸, ۶۱:۹). Also the :Holy Quran enunciates

Surely the land is Allah's; He causes His servants to inherit it as He pleases" (۷:۱۲۸) But" the answer to the second question hits the belly - and indeed hits it hard. Today's Muslim does not stand anywhere near victory. Success reaches every house but somehow manages to escape the thresholds of Muslims. The parable of the Muslim is that of a football, being kicked from one end to another. Some do kick to get material benefits. Majority are the people who seek pure entertainment by being the spectators and at .times the cheerleaders. This reality slaps, smack, on our faces

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The somberness of this fact burns our hearts. It persuades us to do the much needed research in order to comprehend the underlying fundamentals to this stark variation - What the Quran explicitly mentions to what we observe in the socio-political transnational personality of the contemporary Muslim. In this research, to pursue the reality, we '.promise ourselves to uphold and follow the genuine research 'wherever it leads to

Pursuit for truth without the sincere intent and the firm resolve has no meaning. Before we venture out in the realm of sincere research and quest for truth we take caution and endeavor to improve our resolve with these words "There are few nudities as objectionable, as the naked truth Agnes Replier. Further we sincerely pray that we take our faith seriously, and not to be included in those who have been mentioned with the words" He wears his faith, but as the fashion of his hat - William Shakespeare. We take courage in these words "All truths are easy to understand once they are discovered; the point is to discover them Galileo Galilei (۱۵۶۴ - ۱۶۴۲). And also "Truth is generally the best .vindication against slander - Abraham Lincoln

Let us first analyze where the Muslims went wrong in their vast history presently spread over more than ۱۴ centuries. Where did the first falsehood creep into the history of the Muslims? We will not leave any- stone unturned and any page unread, to locate this .falsehood and ultimately eliminate it

There are two ways to this analysis. First we initiate from the contemporary to the life of the Holy Prophet (p.b.u.h.). Second is we initiate from the life of the Holy Prophet (p.b.u.h.) to the contemporary. We know that if there was a false in the past, then it had been multiplied with time. Therefore, we take the second option, starting from the life of the Holy Prophet to the present. It would have been an increasingly ardous affair to analyze the complex form of the false in the recent times without analyzing the comparatively bare and raw form of the false in the previous times. When we mention I bare form of the falsehood' we definitely have taken great pains in comprehending what a 'falsehood' means and implies. This indicates that there exist different forms of falsehood. There are ۲ kinds of falsehoods. One is in its bare status, which is in its nascent elementary form, and the other is the falsehood garbed with truth that is the complicated form. The Holy Quran says: "Do not mix the truth with the falsehood "(۲:۴۲). In this verse the Holy Quran exhorts the people not to mix truth and falsehood together. Simply speaking the Holy

Quran could have asked us to leave falsehood. But it is needless to mention here that the Holy Quran wants to specify here the second form of falsehood that is more dangerous than simple elementary form of falsehood. This falsehood is the complex form of falsehood that is mixed with truth and is perceived as truth at the outset.

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Only when a person ponders over the reality of this he comes to understand that it is, in reality, a falsehood and not truth. But the more simple minded people and those who do not ponder a lot get hooked and start considering this falsehood as being the real form of truth. These people start believing this complex form of false as truth in such a way that they are more than willing to sacrifice their lives for this complex false, of course, under the impression that this is truth by itself. There is another group of people who are impure at heart. They are quite aware about this complex false and comprehend that this is false .but chooses to stick by this false rather than the truth

Beginning from the life of the Holy Prophet (p.b.u.h.), first, we are sure that nothing went wrong in the time when the Holy Prophet was alive. Since we know that the Holy Prophet was at the helm of the affairs of the Muslims and no mistakes could be attributed to him. It is sufficient to say that no Muslim believes that the Holy Prophet committed any mistake that ultimately has caused such tragic oppressions of the Muslims. Also, the Holy Prophet (S.A.W.) has received a certificate from Allah (S.W.T.) that he will not err in the :affairs of the Muslims in the following verses of the Holy Quran

Your companion does not err, nor does he go astray; nor does he speak out of desire. It" is naught but a revelation that is revealed "(۵۳: ۲, ۳, ۴). Also the Holy Quran certifies all his actions by asking everyone to follow each and every action of him without any exception. This verse has been repeated tens of times in the Holy Quran: “Obey Allah and obey the Prophet” (۳:۳۲, ۳:۱۳۲, ۴:۵۹, ۸:۱, ۸:۲۰, ۸:۴۶). Our journey for seeking truth has started from the life of the Holy Prophet and is supposed to terminate at the contemporary. So the next stage which should not miss our stringent perusal is the period immediately after the . .demise of the Holy Prophet

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Immediately after the demise of the Holy Prophet, we envisage heavy differences taking place amongst the Muslims. We can proffer many examples displaying the terrible differences that had occurred. But since the scope of this document is highly limited, just to indicate the extent of differences taking place after the Holy Prophet it is sufficient to enunciate the following points: ۱. Abu Ja'far Baladhuri, a reliable traditionalist and historian according to the Sunnis, writes in his "History" that when Abu Bakr called Ali to swear allegiance, Ali refused. Abu Bakr sent Umar, who went with a torch to set fire to Ali's house. Fatima came to the door and said: "۰ son of Khattab! Have you come to set my ."house on fire?" He said: "Yes, this is more effective than anything your father did

Sharhe Nahju'l-Balagha, Volume Ill, page ۳۵۱. Ibn Abi'l-Hadid wrote that he told his .۲ teacher, Abu Ja'far Naqib, that when the Prophet was told that Hubbar Bin Aswad had attacked his daughter Zainab's litter with a lance, because of which Zainab suffered a miscarriage, the Prophet allowed him to be put to death. Abu Ja'far said: "Had the Prophet of Allah been alive, he would have surely ordered the death penalty for him also who had ".frightened Fatima so much that her child, Muhsin, died in miscarriage

Hazrat Hussein (AS.) the grandson of the Holy Prophet was martyred along with his family .members

When Abdullah Ibn Mas'ud learned that, like other copies of the Holy Quran, his copy .۳ had been burnt, he was much aggrieved. In social and religious gatherings, he narrated the condemnatory tradition that he knew about Othman. When this news reached Othman, he had Ibn Mas'ud so severely beaten by his slaves that his teeth were broken, and he was confined to bed. After three days he succumbed to his injuries. Ibn Abi'l-Hadid writes in detail about these facts in Volume I, pages ۶۷ and ۲۲۶ of Sharh Nahju'l- Balagha ".(printed in Egypt) under "Ta'n VI

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Both Shia and Sunni scholars narrate that, when Umayyad oppressions increased, .۴ some companions of the Prophet wrote to Othman, asking him to relent. They said that if he continued to assist his cruel Umayyad Governors, he would not only be harming Islam, but he would himself be subjected to serious consequences. They asked Ammar Yasir to deliver the petition since Othman himself had acknowledged Ammar's virtue. They had often heard Othman say that the Prophet said that faith was blended with the flesh and blood of Ammar. So Ammar took the letter to Othman. When he arrived, Othman asked him, "Do you have business with me?" He replied: "I have no business of a personal nature. But a group of the Prophet's Companions have written in this letter some suggestions and advice for your welfare. They have sent it to you, through me." After reading a few lines, Othman threw the letter down. Ammar said: "It was not good of you. A letter from the companions of the Holy Prophet of Allah deserves respect. Why did you throw it on the ground? It would be proper for you to have read it and replied to it?" "You are lying!" Othman shouted. Then he ordered his slaves to beat him, and Othman himself .kicked him in the stomach

Othman was also cruel to Abu Dharr Ghifari, one of the intimate companions of the Holy .۵ Prophet and a learned man. Great traditionalists and historians of both sects have reported that this ninety-year-old man was unjustly exiled from place to place with utmost ignominy - from Medina to Syria, to Medina again, and then (from Medina to the desert of Rabza in Lebanon. He rode on a naked camel accompanied by his only daughter. .He died in Rabza in penury and neglect

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Sunni prominent ulema and historians, including, Ibn Sa'd, in his Tabaqat, Volume IV, page ۱۶۸; Bukhari in Sahih, Kitab-e-Zakat; Ibn Abi'l-Hadid in his Sharhe Nahju'l-Balagha, Volume I, page ۲۴۰ and Volume II, pages ۳۷۵-۸۷, Yaqubi in his History, Volume II, page ۱۴۸; Abu'l-Hasan Ali Bin Husain Mas'udi, the famous traditionalist and historian of the fourth century in his Muruju'dh-Dhahab, Volume I, page ۴۳۸, and many others have recorded Uthman's cruelty. It has been widely reported how he mistreated the pure-hearted Abu Dharr, the loved one of the Holy Prophet, and also how Abdullah Bin Mas'ud, the hafiz and recorder of holy Quran, who was given forty lashes because he bid farewell to Abu Dharr Ghifari. Insulting treatment was likewise shown to Ali for the same reason. ۶. The wife of .(the Holy Prophet (p.b.u.h.) came out to fight against the Holy Imam Ali (p.b.u.h

Ayesha went to Basra city. Uthman Bin Honaif, a great companion of the Prophet and .۷ governor of Basra appointed by Ali, was captured there. His hair and beard were pulled out; he was tortured and driven out. More than ۱۰۰ innocent, helpless Muslims were killed. Ibn Athir, Mas'udi, Muhammad Bin Jarir Tabari, Ibn Abi'lHadid, and others have written in detail about this event. ۸. Abu'l-Faraj Ispahani in his Maqatilu't- Talibin, Ibn Abdu'l-Ber in his Isti'ab, Mas’udi in his Isbatu'l-Wasiyya, and many other ulema have reported that Asma Ju'da, by order and promise of Mu'awiya, gave poison to Abu Muhammad Hasan Ibn Ali. Ibn Abdu'l-Bar and Muhammad Bin Jarir Tabari have also reported that when Mu'awiya was informed of the demise of the holy imam, he shouted takbir ("Allah is ".(Great

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When Amr Bin As and Mu'awiya Bin Khadij conquered Egypt; the supply of water was .۹ cut off to Muhammad Bin Abu Bakr. When he had nearly died of thirst, he was killed. He was then enclosed in the skin of an ass and the bundle was thrown into a fire. When .Mu'awiya learned of this, he was very pleased

Sunni eminent ulema and historians, including Yusuf Sibt Ibn Jauzi in his Tazkira .۱۰ Khawasu'l-Umma, p.۱۲۲; Allama Mas'udi, author of Muruju'z- Dhahab, in Isbatu'lWasiyya, p.۱۳۶; Ibn Abi'l-Hadid in Sharh-e-Nahju'l- Balagha, vol. IV, p.۱۸, reporting from Abu'l-Faraj and Yahya Bin Hasan, author of Kitabu'n-Nasab; Muhammad Khwawind Shah in his Rauzatu's-Safa, and many others have written that when the corpse of Imam Hasan was being transported to Medina, A'yesha, mounted on a mule and accompanied by a group of the Bani Umayya and their slaves, stopped the group with Imam Hasan's body. They .said that they would not let Imam Hasan be buried by the side of the Holy Prophet

According to _the report of Mas'udi, Ibn Abbas said: "It is strange of you, A'yesha! Was not the Day of Jamal, that is, your entering the battlefield mounted on a camel, sufficient for you? Now should the people also keep in memory the Day of Baghl? ۱۱. Differences in the four schools of Jurisprudence namely shaafei, Maaliki, Hanbali and hanafi, which appeared after the Holy Prophet, had been so intense that they used to go to the extent .of calling each other infidels

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The above cases show that there did exist tremendous differences and an increasingly pathetic state of affairs of the Muslims right after the demise of the Holy Prophet (p.b.u.h.). It will be absolutely wrong to endeavor and find out the roots to the causes of the plight of the contemporary Muslim without actually finding out the roots to the pathetic status of the Muslims immediately after the Holy Prophet. But the big question is – How do we find the truth? How do we analyze the events taking shape after the demise of the Holy Prophet? The Ahle sunnat people come up with a theory of Ijma (General Approval). They boldly mention that in spite of the differences among the Muslims, they were all united on one platform. It is like saying that the pant has ۴۰,۰۰۰ holes in it but still it is perfect – You can wear it! They were not united on anyone aspect. Let us not beat .behind the bushes

Let us not follow the words "If the facts don't fit the theory, change the facts. If we ponder on this, and sincerely endeavor to seek the truth we will understand that these kinds of disturbances were not exclusive to the Muslim society. Any community which has so many resources under it and has huge power will get involved in this kind of strife, if one single leader is not designated by the previous leader. If the previous leader leaves the community without designating his successor for the community and the community, has such resources, it can be predicted that enormous strife and disturbances will follow in the community. Hence this ultimately devolves on the Holy Prophet. If the Holy Prophet had to avoid disturbances after him then he had to appoint his successor. There was absolutely no chance that the Muslim community would have remained safe from disturbances and internal strife, if there was no one single person appointed as the Holy Prophet's successor and appointed before the demise of the Holy Prophet. If a person says that the Holy Prophet did not appoint anyone as his successors throughout his lifetime, then he is most certainly attributing an error, short sightedness and a shortcoming on the Holy Prophet. Hence, after all the pains we have taken, we have at :least understood the following

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Plight of the present day Muslims are not related purely to the present day problems, .۱ but are inherited from the past that is ultimately inherited from the problems faced by .Muslims immediately after the demise of the Holy Prophet

The problems of the Muslims immediately after the Holy Prophet was because they .۲ .were not united under one single banner of TRUTH

The Muslims after the Holy Prophet were not united ۱\ under one banner of truth .۳ because the Holy Prophet did \ not identify this banner of truth by not appointing 'his successor. Thus the root cause of all the problems faced by the Muslims throughout so many centuries is the error of the Holy Prophet - May Allah (S.W.T.) protects us from such wild and false imaginations. The other possibility is that the Holy Prophet did appoint his successor and vicegerent, but the majority of the Muslims disregarded it. Thus all the problems faced by the Muslims throughout so many centuries whether it be spiritual or .material has to be attributed to this disregard

If it is true that the Holy Prophet appointed a successor after him but the majority of the Muslims disregarded it then we should try to find this appointment by the Holy Prophet. Let us utilize all the latest tools available to mankind to scan and find out the moment in the life of the Holy Prophet when he appointed his successor and vicegerent. If we study the life of the Holy Prophet we will find out that we do not require any tools to locate where and how did the Holy Prophet appoint his successor. In fact his life is full of small and big incidents wherein he has announced his successor. He has not hidden these events anywhere, and has not made this appointment ambiguous. These kinds of repeated announcement by the holy Prophet of his successor are abundant and clear in his life time. The Holy Prophet was too merciful to have possibly concealed the appointment. The Holy Quran says: " Certainly an apostle has come to you, from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting (you; to the believers (he is) compassionate, merciful." (۹:۱۲۸

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Amongst all the instances wherein the Holy Prophet has mentioned the appointment of .his successor, the event of Ghadir is the biggest occasion

After completion of the last pilgrimage of the Holy Prophet he collected all the Muslims available at a place called Ghadir-e-khum, and then vehemently announced the appointment of Ali (p.b.u.h.) as his successor and vicegerent in clear terms. Since whatever we have discussed till now is focused on this event of Ghadir, we need to .elaborate this event in a greater detail

Ghadir in the words of Non-Muslim

.We have enunciated sufficient reasons to dispel all possibilities for excuses

Here we would also like to quote an orientalist for sake of reference. Vaglieri has said in the Encyclopedia of Islam about Ghadir Khum: It is certain that Muhammad did speak in this place and utter the famous sentence, for the account of this event has been preserved, either in a concise form or in detail, not only by Ya'kubi, whose sympathy for Ali is well known, but also in the collection of traditions which are considered canonical, especially in the Musnad of Ibn Hanbal; and the hadiths are so numerous and so well .attested by the different attributions that it does not seem possible to reject them

Vaglieri continues, "Several of these hadiths are cited in the bibliography, but it does not include the hadith which, although reporting the sentence, omit to name Ghadir Khum, or those which state that the sentence was pronounced at al-Hudaybiya. The complete documentation will be facilitated when the Concordance of Wensinck have been completely published. In order to have an idea of how numerous these narrations are, it is enough to glance at the pages in which Ibn Kathir has collected a great number of them ."with their refrences

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:Books related to Ghadir

There are at least ۱۸۵ Sunni books which have mentioned the event of Ghadir. It is not :possible to mention all of them here but we mention just a few

The well known commentator and historian of the fourth century hijri, Abu Ja'far .۱ Muharnmad Bin Jarir Tabari (died ۳۱۰ A.H.), gives complete details of the hadith of Ghadir in his book Kitabu'l- Wilaya and has narrated it through seventy-five chains of .transmission

Hafiz Abu'l-Abbas Ahmad Bin Sa'id Abdu'r-Rahman Al-Kufi, popularly known as Ibn Iqda .۲ (died ۳۳۳ A.H.), narrated this holy hadith in his book Kitabu'l- Wilaya through ۱۲۵ chains on .the authority of ۱۲۵ companions of the Holy Prophet

Ibn Haddad Hafiz Abu'l-Qasim Haskani (died ۴۹۲ A.H.), in his Kitabu'l- Wilaya, has .۳ narrated in detail the event of Ghadir along with the revelation of the verses of the .Qur'an

Similarly some of the many books of Shia authors who have shown the event of Ghadir by :providing extensive sunm sources are

Al-Ghadir by Allama Amini - This is apparently the most magnanimous work on the .۱ .event of Ghadir. This book is in ۱۱ Volumes

Abaqatul Anwar by Mir Hamid Husein - Out of total of ۱۱ Volumes it has ۳ bulky volumes .۲ .dedicated to the subject of ghadir using Sunni references

N afahatul Azhaar by syed Ali Milaani - This is basically explanation of the book Abaqatul .۳ .Anwar. In this ۴ volumes have been dedicated to the event of Ghadir

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Ihkaakul Haq by shaheed-e-thalis Qazi Noorullah Shustri - this book has dealt the .۴ subject of Ghadir in some of its parts out of a total of ٣٠ huge volumes.

We end our article by quoting the verse of the Holy Quran "And say: The truth has come (and the falsehood has vanished; surely falsehood is a vanishing (thing)." (١٧:٨١

(Zulfiqar Ali (Pakistan

The Ghadir Mosque

Today, what is the state of the holy land where Hazrat Ali Ibn Abi Talib was bestowed with the Mastership and Authority by the honorable Prophet (p.b.u.h.) during his farewell .?pilgrimage in ١٠ A.H

Has it been lost in the dust of hostility? Should not this valley be a pilgrimage site for not only the Shiites but rather for all the Muslims of the world? Has not this fragrant and sweet odour soil safeguarded the message and authority within itself after a period of fourteen centuries? Has not the marks of the holy steps of the Prophet and Hazrat Ali been engraved on it? Has not this soil and sand been a witness to that grand event? Does not the relieving voice of the Holy Prophet echo' in the scorching airwaves of Ghadir? At present, are the pilgrims to Baitul Haraam (the Sacred Mosque) allowed to pass through this pure land thus giving vigour and freshness to their souls and body where the .?heavenly voice of the Holy Prophet was raised on the ١٨th day of Zilhaj, ١٠ A.H

Short History of the Ghadir Mosque١٠

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Since the day the Holy Prophet (p.b.u.h.) appointed Hazrat Ali as the Imam in Ghadir Khum, the valley gained a fresh sanctity. The three-day ceremony on that land with the presence of the holy Prophet, Hazrat Ali, Fatemeh, Hasan and Hussein (p.b.u.h.) had its effect. It imparted such a life and spirit to that place that in the length of fourteen centuries it became popular as "The Prophet's mosque in Ghadir" and millions of pilgrims to and from Ka'ba visited this sacred place and worshipped at that site seeking proximity .to Allah

The Ahlul Bait strictly recommended their followers not to neglect visiting the Ghadir mosque. Imam Husain (p.b.u.h.) had made a stop at this site on his way from Mecca to Karbala. Imam Baqir and Imam Sadiq had visited this mosque and explained to their .followers every spot of the Ghadir ceremony

Eminent scholars and traditionists too used to visit Ghadir to pay their respects. Ali Bin Mahziyar Ahwazi belonging to the ٣rd century A.H., on his journey to Hajj had visited the mosque of Ghadir. From the writings of Sheikh Toosi (from the sixth century AH.), Ibn Hamzah (from the seventh century AH.), and Shahid Awwal and Alamma Hilli (from the eight century) we can read about the Ghadir mosque and the fact that signs of this mosque had ١٠ Bihar oI-Anwar, VoI ٨, old edition, p. ٢٢٥, VoI ٣٧, p. ٢٠١, VoI ٥٢,p. ٥, hadith ۴, VoIIO٠, p. ٢٢٥; Esbath aIHuda, VoI ٢, p. ١٧, hadith ۶٧, p. ٢١, hadith ٨٧, p. ١٩٩, hadith ١٠٠۴; Mu'jam aI-BaIadan, VoI٢, p. ٣٨٩; Mesbah aI-Mutahajjed, p. ٧٠٩; AI-WasiIah (Ibne-Hamzah), p. ١٩۶; AI-Ghaibah (Shaikh Tusi), p. ١٥٥; AI-Durus, p. ١٥۶; Mazaraat (shrines of) AhI aI-bayt (a.s.) and Tarikh (history) of (Sayed JaIaIi), p.۴٢. remained intact during their times. In the year ١٢٥٠ A.H. (١٨٣٠ A.D.) Syed Kazemi had informed about the presence of this mosque saying that even though Ghadir was far away from the roadside, yet this mosque was famous. In ١٣٠٠ A.H. (١٨٨٠ A.D.), Mohadeth Nouri informed about the .existence of the Ghadir mosque and he had personally visited and performed rites in it

p: ٢٣٣

: Demolition of the Ghadir Mosque by the enemies١١

Just like [Ghadir], a banner raised high in the history of Islam, and from which the green light of "Ali W aliullah" shines. Similarly, the mosque of Ghadir was.like an arrow in the eyes of the enemies of Wilayah, since its construction in the heart of the desert, is a living proof of the Ghadir event. For this reason, the revengeful enemies of Hazrat Ali and their followers could not tolerate to see the existence of this historical and ideological .construction

The signs of this mosque which was marked by the holy Prophet (p.b.u.h.) and his companions, for the first time was destroyed and wiped out by Omar Ibn Khatab. The mosque was revived during Hazrat Ali's time. After his demise, Moawiya sent a camel driver along with two hundred persons to pull down the mosque to the ground. After a lapse of years, the mosque was again rebuilt" and considering that it was located along side the road to Hejaz, it became so famous that historians and geography writers, from the Sunni sect too, have made mention of this Mosque and its exact location. The Ghadir mosque existed until a century ago. Although it was located in an opposition region, officially, it was a site of worship and was famous as the Ghadir Mosque. However, the Wahabis who undertook two spiteful steps for its destruction inflicted the final blow. On one hand, they destroyed the Mosque and its signs and on the other hand, they changed the course of roadway in such a way that a vast distance was created between the .roadway and Ghadir territory

p: ٢٣۴

:The Geographical location of Ghadir Khum

The territory of Ghadir is situated in a flooded area where floods reach Johfah from Ghadir, and thereafter joins the red sea. Hence the yearly floods route into the sea. Such .(routes are known in Arabic as "Wadi" (valley

Thus, in depiction of Ghadir in geographical terms, we can say: The Johfah valley is an inundated route that leads into the sea. On this route a natural pool has emerged where in the post flood period, water collects in such a pool. Such a pool is called 'Ghadir' in Arabic. At various places, there exist many Ghadirs in the course of flowing floods and each one is distinguished from the other by a specific name. In order to be distinguished from the others, this ۱۱ Mataleb ol-Navaseb (Ibne Shahr-Aashoub), p. ۶۳ Ghadir too has .been given a name viz, Ghadir-Khum

The name of Ghadir Khum has' remained unchanged during the last fourteen centuries and in the historical and geographical books and dictionaries, his name has been used for .this specific place throughout the centuries

The exact position of this place has also been determined and the distances from all four sides of this place have been clearly stated. In this regard, one can refer to the following :books

Mu'jam Mastu'jem, Vo۱۲, p. ۳۶۸,۴۹۲, and ۵۱۰

Lisan aI-Arab, word Khamam and Ghadar

.Mu'jam al-Holdan, Vol ۲, p ۳۵۰, ۳۸۹, Vol ۳, p ۱۵۹, Vol ۴, p ۱۸۸, V ۰۱ ۶, word Ghadir

.Mu'jam Ma'alem al-Hejaz, Voll, p ۱۵۶ Taj al-Aroos, word Khamam and Ghadar

p: ۲۳۵

.Al-Nihayah (Ibne-Athir), word Khamam

Al-Rauzal Ma'thar, Vol١٥۶ Wafa al-Wafa, Vo١٢, p ٢٩٨ Sefato Jazirat-ul Arab, p ٢٥٩

Taking into consideration that a geographical territory is known as various names on different grounds, GhadirKhum too has been called by different territorial names in .history from geographical aspects

In some cases it is remembered as "Johfeh" because it is located in the Johfeh valley. In other cases it is called as "Kharrar" which is the name of the route the floods flow from Ghadir to Johfeh. In other instances, it was called as "Ghorabeh", because it is the name .of a territory adjacent to Ghadir Khum, and both of these are located in the same valley

Considering that Ghadir and Johfeh lie from East to West, in flood flowing region, the . .more it proceeds towards the sea, it becomes winder

People, who wanted to determine the distance from Johfeh to Ghadir, have measured the distance from different angles. Thus, the distance till Johfeh has been measured as three miles, and at times two miles. On the other side, with the passage of time, the geographical condition of the region has changed, especially considering that the area is an inundated region. For this reason, in the portrayal of Ghadir-Khum, its vital and natural aspects have undergone a change right from the time of the holy Prophet until now, as :follows

The Ghadir pool is a water spring that flows and leads into Ghadir. The water of this spring would at times decrease, or even dry out, and at times change its course and flow to another direction due to natural phenomenon. The spring was surrounded by densely grown trees, creating a green and beautiful scenery. At times, the trees would get destroyed as a result of floods and at times would lose their green lustre or wither away .due to scarcity or lack of water

p: ٢٣۶

Besides the Ghadir pool, there were some very old and wild trees below which the holy Prophet (p.b.u.h.) would deliver speech. These trees, too, have either dried out due to their long old life, or were destroyed by floods. The Ghadir pool itself has undergone a lot of change with respect to its length, breadth and depth because of the floods covering it in the length of so many years. But, the main venue has not changed at all, and .throughout history, this venue has remained famous as Ghadir-Khum right until today

The current location of the Ghadir Mosque١٢ At present, Ghadir is in the form of a desert, having a pool and a water spring. The Mosque, (where today, no signs of it can be seen), was located between the pool and the spring. This territory is located ٢٠٠ kilometres away from Mecca, next to the city of Rabegh, and besides the village of Johfeh, which is a gathering point for the hajj pilgrims. At present, it is famous by the name of Ghadir, and the local people are well acquainted of its exact location and name. They are also aware .that Shiite community often visit and question about this place

As a live witness, we present below, the research report prepared by two experts who :had visited the Ghadir territory

ATEQ BIN GHAITH BELADI -١

He is a Sunni scholar, who from ١٣٩٣ to ١٣٩٨ A.H. (١٩٧٢- ١٩٧٧), made three well-planned exploratory journeys, for determining the route of the holy Prophet's hijrat (migration). He has identified the entire cities, villages, deserts, springs and all other details of the region from Mecca to Medina and has also specified the places that have now lost their .existence

p: ٢٣٧

He has recorded these matters in his two books viz, "Alaa Tariq al-hijrah" P. ۶۰-۶۷ and "Moajam Ma lem al-Hijaz" Pg ۳-۱۵۹ supported with several maps. He describes his journey to Ghadir Khum and the geographical situation as under: "I came from Johfeh to Qasr Olya, where I met an inhabitant of that place and questioned him about the spring of Ghadir Khum. He pointed out to some date trees towards the west and said: "There lies Ghorabeh". He meant the same Ghadir Khum, which is nowadays called by this name too. After travelling ۸ Km from Qasr Olya,"I reached Ghadir Khum; some ۲۶ kilometers east of Rabegh. The pool is on the western side of the plain and about ۱۵۰ date trees stands erect besides it. In the past, this plain was named "Khomar" and inundated by flood, but now, small hills have emerged at this place preventing ۱۲ Torathna Magazine: Number ۲۱, P ۵-۲۲.

floods. On the eastern side of the pool is the "Khaneq" plain where water from the mountains of "Sheraa" flows the distance of ۲۵ kilometres into this pool thus leading to the survival of this historical pool. This pool is permanent and never dries up even at times of drought.

On the south of this pool is the "Wabriyah" desert and besides it lies "Owairezeh". On the west and north-west direction of Ghadir Khum, one can see the signs of an ancient city, that had fortifications and is clearly noticeable mainly the three tall buildings or forts that have been ruined.

p: ۲۳۸

Three reasons can be cited to highlight the fact that a number of people were residing at :this place in an urban or vital rural form

.The spring of Ghadir, like any other spring in Hijaz, has in itself, a village set-up -١

After the demise of Amir-ul-Momeneen, the offspring of Sahabah, the Ansar and the -٢ Quriash dispersed in the plains of Hijaz and built gardens and habitable villages for themselves. History stipulates that this region lies on the surrounding areas of Ghadir Khum. Thus it is not improbable that they must have settled in this very Ghadir and flourished its surrounding areas, especiqlly that the holy Prophet's presence in that place, .too, is an established fact

All the surrounding lands of Ghadir fall in low mountainous regions and plains, and -٣ .according to the local residents, the entire region had been covered by palm groves

These three reasons prove that Ghadir Khum, which today is inhabited by a few nomads only, was once a populated city.١٣ To the north-east of Ghadir lies the black "Zuwaiban" desert and in the north-west direction is the "Romeh" desert that is covered by a jungle .of Samor١۴ trees

In the north is a vast plain named "Zahr valley" and is so densely covered by Samor trees .that makes passing very difficult

We stopped for rest in an even ground adjoining Ghadir where a shepherd had brought .his herd of sheep for drinking water

Thereafter, the author of the book discusses the matter of Ghadir and sets forth its past historical records and says: On return from the farewell pilgrimage, at this very place, the :(.Holy Prophet said about Hazrat Ali (p.b.u.h

p: ٢٣٩

Ali is the master of those of whom I am the master, after me. Oh Allah! Love those who" ."love Ali, and hate those who hate Ali

١٣From the Shiite viewpoint, another reason substantiates the above matter and that is the explicit historical evidence proving the existence of the Ghadir mosque in that place. The aforesaid conjunctions also firmly prove the existence of the mosque as naturally, due to the plying of Haj pilgrims, there did exist settlement in that area. ١۴The Samor tree is a type of tree especially found in desert and beaches and grows to great heights. The leaves and branches of this tree .are very lush and are very much similar to the plane .tree. The tree also provides good shelter in the dry desert

The famous sermon of Ghadir was delivered besides this very spring and in the eyes of the Shiites, it serves as the proof for Ali-ibn-Abi Talib's Wilayah.١۵

ALLAMA DOCTOR SHEIKH ABDUL HAD I FAZLI -٢

He is an eminent Shiite scholar from the eastern part of Saudi-Arabia. He has travelled twice to the territory of Ghadir Khum once in ١۴٠٢ A.H. and next in ١۴٠٩ AH. By virtue of the past historical and geographical records that have come down in Shiite and non-Shiite sources, he set to explore Ghadir Khum. Consequently, he has presented a detailed article on Ghadir territory in magazine, "Turathona" No ٢١, p ٨-٣٣. Below, we set forth a :short summary of this article

I left for Johfeh from Jeddah accompanied with three persons and when we reached the Miqaat mosque (where pilgrims wear their special pilgrim garb) in Johfeh, we questioned .the servant of the mosque about the way to Qasr Olya

p: ٢۴٠

Thereafter, we travelled five kilometres until we reached Qasr Olya. There, the roadway deviated to the right side of Mecca, parallel to the mountains. The route in the extensive desert took various courses and they gradually disappeared under the pebbles. We saw a shepherd and questioned him about the way to "Ghorabeh," which is another name for Ghadir. He pointed out a way and said, 'There, you will find a vast plain on top of which you shall see the palm graves of Ghorabeh'. In the middle of the desert, we saw an old man in an automobile accompanied by a youth. We asked the old man about his '.homeland and he replied, 'We reside just not far from Ghorabeh

I told him, 'Our destination is the same'. He asked, 'Do not you come from the eastern province and are not you looking for Ghadir!! I said, , Yes'. He replied, 'Ghadir lies in the lower section of the plain towards the right side of the road. After farewell, we went in .that particular direction and reached the Ghadir valley by Divine Grace

The desert was very vast and Samor trees were scattered here and there. This desert was located between two mountain ranges situated in the north and south direction. In its inundated area, three sets of palm trees could be seen each one about ٢٠ meters apart .from the other

At the western end of the Ghadir desert there were some trees, and at its centre a .flowing spring. In probability, this is the same historical spring of Ghadir

p: ٢٤١

In our second trip in ۱۴۰۹ A.H. to Ghadir, we travelled the same route as our previous journey until we reached Ghadir. There, we witnessed the geographical conditions of the area had undergone a drastic change due to ۱۵Historical verification of Ghadir-Khum by a non-Shiite expert, not only as a mere analysis but also as an exploratory and research expedition possesses a high value and serves a vital evidence and proof for a Shia. floods and a number of date trees had been destroyed. Except for a few trees, all the other trees that surrounded the spring had become extinct. We also saw the Ghadir spring flowing to another direction towards the trees that were about ۲۰ kilometres away from .the spring

Explanation of the routes leading to Ghadir Khum

:At present, there are two ways leading to the Ghadir valley

:The Johfeh route -۱

It begins from the side of Rabegh airport till the start of Johfeh village, thereafter ۵ kilometres towards the north in the sandy region till Qasr Olya. Henceforth ۲ kilometres towards the right side of the roadway by crossing sandy hills and thereafter, a short .desert to the right side of which lies the route to the Ghadir valley

The distance between Ghadir and Meeqaat (gathering point of pilgrims) at Johfah from .the west is ۸ kilometres

:The Rabegh route -۲

It starts from the crossroad of Mecca, Medina and Rabegh, some ۱۰ kilometres on the left side of the roadway in the direction of Mecca. Thereafter, on the right side is a secondary .road leading to Ghadir, which is ۲۶ Kilometres from South-East Rabegh

p: ۲۴۲

With the reappearance of the owner of Ghadir i.e. Hazrat Mahdi (p.b.u.h.), we hope that the beautiful and spiritual territory of Ghadir once again regains its life, and a splendid mosque would be built, between the reservoir and spring; with the tracing of the location of the holy Prophet's pulpit and tent; so that people around the world could visit this place .and picture for themselves the great event of Ghadir

(Jalili Dorrani (Iran

Ghadir Khumm and the Orientalists

Introduction

The ١٨th of Dhu 'l-Hijja is celebrated in the Shí'a world as the 'idd of Ghadir Khumm in[١] which Prophet Muhammad (s.a.w.) said about Imam 'Ali: "Whomsoever's master (mawla) I am, this 'Ali is also his master." This event is of such significance to the Shí'as that no serious scholar of Islam can ignore it. The purpose of this paper is to study how the Orientalists handled the event of Ghadir Khumm. By "orientalists", I mean the Western scholarship of Islam and also those Easterners who received their entire Islamic training .under such scholars

Before proceeding further, a brief narration of the event of Ghadir Khumm would not be out of place. This will be especially helpful to those who are not familiar with the event. While returning from his last pilgrimage, the Prophet received the following command of Allãh: "O the Messenger! Convey what had been revealed to you from your Lord; if you do not do so, then [it would be as if] you have not conveyed His message [at all]. Allãh will protect you from the people." (The Qur'ãn ٥:٦٧) Therefore he stopped at Ghadir Khumm on the ١٨th of Dhu 'l-Hijja, ١٠ AH to convey the message to the pilgrims before they dispersed. At one point, he asked his followers whether he, Muhammad, had more authority (awla) over the believers than they had over themselves; the crowd cried out, "Yes, it is so, O Apostle of Allãh." Then he took 'Ali by the hand and declared: "Whomsoever's master (mawla) I am, this 'Ali is also his master - man kuntu mawlahu fa hadha 'Aliyun mawlahu." Then the Prophet also announced his impending death and charged the believers to remain attached to the Qur'ãn and to his Ahlul Bayt. This .summarizes the important parts of the event of Ghadir Khumm

The main body of this paper is divided as follows: Part II is a brief survey of the approach used by the Orientalists in studying Shí'ism. Part III deals with the approach used to study Ghadir Khumm in particular. Part IV is a critical review of what M.A. Shaban has written .about the event in his Islamic History AD ۶۰۰-۷۵۰. This will be followed by a conclusion

Study of Shí'ism by the Orientalists

When the Egyptian writer, Muhammad Qutb, named his book as Islam: the Misunderstood Religion, he was politely expressing the Muslim sentiment about the way Orientalists have treated Islam and Muslims in general. The word "misunderstood" implies that at least a genuine attempt was made to understand Islam. However, a more blunt criticism of Orientalism, shared by the majority of Muslims, comes from Edward Said, "The hardest thing to get most academic experts on Islam to admit is that what they say and do as scholars is set in a profoundly and in some ways an offensively political context. Everything about the study of Islam in the contemporary West is saturated with political importance, but hardly any writers on Islam, whether expert or general, admit the fact in what they say. Objectivity is assumed to inhere in learned discourse about other societies, despite the long history of political, moral, and religious concern felt in all societies, Western or Islamic, about the alien, the strange and different. In Europe, for [example, the Orientalist has traditionally been affiliated directly with colonial offices."[۲

Instead of assuming that objectivity is inhere in learned discourse, Western scholarship has to realize that precommitment to a political or religious tradition, on a conscious or subconscious level, can lead to biased judgement. As Marshall Hudgson writes, "Bias comes especially in the questions he poses and in the type of category he uses, where indeed, bias is especially hard to track down because it is hard to suspect the very terms one uses, which seem so innocently neutral..."[۳] The Muslim reaction to the image portrayed of them by Western scholarship is beginning to get its due attention. In ۱۹۷۹, the highly respected scholar trained in Western academia, Albert Hourani, said, "The voices of those from the Middle East and North Africa telling us that they do not recognize themselves in the image we have formed of them are too numerous and insistent to be explained in terms of academic rivalry or national pride."[۴] This was about Islam and .Muslims vis-à-vis the Orientalists

When we focus on the study of Shí'ism by the Orientalists, the word "misunderstood" is not strong enough; rather it is an understatement. Not only is Shí'ism misunderstood, it has been ignored, misrepresented and studied mostly through the heresiographic literature of their opponents. It seems as if the Shí'ites had no scholars and literature of their own. To borrow an expression from Marx, "they cannot represent themselves, they must be represented," and that also by their adversaries!

The reason for this state of affairs lies in the paths through which Western scholars entered the field of Islamic studies. Hodgson, in his excellent review of Western scholarship, writes, "First, there were those who studied the Ottoman Empire, which played so major a role in modern Europe. They came to it usually in the first instance from the viewpoint of the European diplomatic history. Such scholars tended to see the whole of Islamdom from the political perspective of Istanbul, the Ottoman capital. Second, there were those, normally British, who entered Islamic studies in India so as to master Persian as good civil servants, or at least they were inspired by Indian interest. For them, the imperial transition of Delhi tended to be the culmination of Islamicate history. Third, there were the Semitists, often interested primarily in Hebrew studies, who were lured into Arabic. For them, headquarters tended to be Cairo, the most vital of Arabic-using cities in the nineteenth century, though some turned to Syria or the Maghrib. They were commonly philologians rather than historians, and they learned to see Islamicate culture through the eyes of the late Egyptian and Syrian Sunni writers most in vogue in Cairo. Other paths-that of the Spaniards and some Frenchmen who focused on the Muslims in Medieval Spain, that of the Russians who focused on the northern Muslims-were generally less important."[۵]

p: ۲۴۵

It is quite obvious that none of these paths would have led Western scholars to the centres of Shí'a learning or literature. The majority of what they studied about Shí'ism was channelled through the non-Shí'i sources. Hudgson, who deserves our highest praise for noticing this point, says, "All paths were at one in paying relatively little attention to the central areas of the Fertile Crescent and Iran, with their tendency towards Shí'ism; areas that tended to be most remote from western penetration."[۶] And after the First World War, "the Cairene path to Islamic studies became the Islamicist's path par excellence, while other paths to Islamic studies came to be looked on as of more local [relevance."[۷

Therefore, whenever an Orientalist stuided Shí'ism through Ottoman, Cairene or Indian paths, it was quite natural for him to be biased against Shí'a Islam. "The Muslim historians of doctrine [who are mostly Sunni] always tried to show that all other schools of thought other than their own were not only false but, if possible, less than truly Muslim. Their work described innumerable 'firqahs' in terms which readily misled modern scholars into supposing they were referring to so many 'heretical sects'."[۸] And so we see that until very recently, Western scholars easily described Sunni'ism as 'orthodox Islam' and Shí'ism as a 'heretical sect'. After categorizing Shí'ism as a heretical sect of Islam, it became "innocently neutral" for Western scholars to absorb the Sunni scepticism concerning the early Shí'a literature. Even the concept of taqiyyah (dissimulation when one's life is in danger) was blown out of proportion and it was assumed that every statement of a Shí'a scholar had a hidden meaning. And, consequently, whenever an Orientalist studied Shí'ism, his precommitment to Judeo-Christian tradition of the West .was compounded with the Sunni bias against Shí'ism

p: ۲۴۶

One of the best examples of this compounded bias is found in the way the event of Ghadir Khumm was studied by the Orientalists, an issue that forms the main purpose of this .paper

Ghadír Khumm: From Oblivion to Recognition

The event of Ghadir Khumm is a very good example to trace the Sunni bias that found its way into the mental state of Orientalists. Those who are well-versed with the polemic writings of Sunnis know that whenever the Shí'as present a hadíth or a historical evidence :in support of their view, a Sunni polemicist would respond in the following manner

.Firstly, he will outright deny the existence of any such hadíth or historical event

Secondly, when confronted with hard evidence from his own sources, he will cast doubt .on the reliability of the transmitters of that hadíth or event

Thirdly, when he is shown that all the transmitters are reliable by Sunni standards, he will give an interpretation to the hadíth or the event that will be quite different from that of .the Shí'as

These three levels form the classical response of the Sunni polemicists in dealing with the arguments of the Shí'as. A quotation from Rosenthal's translation of Ibn Khaldun's The Muqaddimah would suffice to prove my point. (Ibn Khaldun is quoting the following part from al-Milal wa 'n-Nihal, a heresiographic work of ash-Shahristãni.) According to Ibn Khaldun, the Shí'as believe that

Ali is the one whom Muhammad appointed. The (Shí'ah) transmit texts (of traditions) in' support of (this belief)...The authority on the Sunnah and the transmitters of the religious law do not know these texts. [٩] Most of them are supposititious, or [١٠] some of their transmitters are suspect, or [١١] their (true) interpretation is very different from the [wicked interpretation that (the Shí'ah) give to them.[١٢

p: ٢۴٧

Interestingly, the event of Ghadir Khumm has suffered the same fate at the hands of Orientalists. With the limited time and resources available to me at this moment, I was surprised to see that most works on Islam have ignored the event of Ghadir Khumm, indicating, by its very absence, that the Orientalists believed this event to be 'supposititious' and an invention of the Shí'as. Margoliouth's Muhammad and the Rise of Islam (۱۹۰۵), Brockelmann's History of the Islamic People (۱۹۳۹), Arnold and Guillaume's The Legacy of Islam (۱۹۳۱), Guillaume's Islam (۱۹۵۴), von Grunebaum's Classical Islam (۱۹۶۳), Arnold's The Caliphate (۱۹۶۵), and The Cambridge History of Islam (۱۹۷۰) have .completely ignored the event of Ghadir Khumm

Why did these and many other Western scholars ignore the event of Ghadir Khumm? Since Western scholars mostly relied on anti-Shí'a works, they naturally ignored the event of Ghadir Khumm. L. Veccia Vaglieri, one of the contributors to the second edition of :the Encyclopaedia of Islam (۱۹۵۳), writes

Most of those sources which form the basis of our knowledge of the life of Prophet (Ibn Hishãm, al-Tabari, Ibn Sa'd, etc.) pass in silence over Muhammad's stop at Ghadir Khumm, or, if they mention it, say nothing of his discourse (the writers evidently feared to attract the hostility of the Sunnis, who were in power, by providing material for the polemic of the Shí'is who used these words to support their thesis of 'Ali's right to the caliphate). Consequently, the western biographers of Muhammad, whose work is based [on these sources, equally make no reference to what happened at Ghadir Khumm.[۱۳

p: ۲۴۸

Then we come to those few Western scholars who mention the hadíth or the event of Ghadir Khumm but express their scepticism about its authority-the second stage in the classical response of the Sunni polemicists.

The first example of such scholars is Ignaz Goldziher, a highly respected German Orientalist of the nineteenth century. He discusses the hadíth of Ghadir Khumm in his Muhammedanische Studien (١٨٨٩-١٨٩٠) translated into English as Muslim Studies (١٩۶۶-١٩٧١) under the chapter entitled as "The Hadíth in its Relation to the Conflicts of the Parties of Islam." Coming to the Shí'as, Goldziher writes:

A stronger argument in their [Shí'as'] favour...was their conviction that the Prophet had expressly designated and appointed 'Ali as his successor before his death...Therefore the 'Alid adherents were concerned with inventing and authorizing traditions which prove 'Ali's installation by direct order of the Prophet. The most widely known tradition (the authority of which is not denied even by orthodox authorities though they deprive it of its intention by a different interpretation) is the tradition of Khumm, which came into being for this purpose and is one of the firmest foundation of the theses of the 'Alid party. [١۴]

One would expect such a renowned scholar to prove how the Shí'as "were concerned with inventing" traditions to support their theses, but nowhere does Goldziher provide any evidence. After citing at-Tirmidhi and al-Nasã'i in the footnote as the source for hadíth of Ghadir Khumm, he says, "Al-Nasã'i had, as is well known, pro-'Alid inclinations, and also at-Tirmidhi included in his collection tendentious traditions favouring 'Ali, e.g., the tayr tradition."[١۵] This is again the same old classical response of the Sunni polemicists-discredit the transmitters as unreliable or adamantly accuse the Shí'as of inventing the traditions.

Another example is the first edition of the Encyclopaedia of Islam (۱۹۱۱-۱۹۳۸) which has a short entry under "Ghadir Khumm" by F. Bhul, a Danish Orientalist who wrote a biography of the Prophet. Bhul writes, "The place has become famous through a tradition which had its origin among the Shi'is but is also found among Sunnis, viz., the Prophet on journey back from Hudaibiya (according to others from the farewell pilgrimage) here said of 'Ali: Whomsoever I am lord of, his lord is 'Ali also!"[۱۶] Bhul makes sure to emphasize that the !"hadíth of Ghadir has "its origin among the Shí'is

Another striking example of the Orientalists' ignorance about Shí'ism is A Dictionary of Islam (۱۹۶۵) by Thomas Hughes. Under the entry of Ghadir, he writes, "A festival of the Shi'ahs on the ۱۸th of the month of Zu 'l-Hijjah, when three images of dough filled with honey are made to represent Abu Bakr, 'Umar, and 'Uthmãn, which are struck with knives, and the honey is sipped as typical of the blood of the usurping Khalifahs. The festival is named for Ghadir, 'a pool,' and the festival commemorates, it is said, Muhammad having declared 'Ali his successor at Ghadir Khum, a watering place midway between Makkah and al-Madinah."[۱۷] Coming from a Shí'a family that traces its ancestory back to the Prophet himself, having studied in Iran for t en years and lived among the Shí'as of Africa and North America, I have yet to see, hear or read about the dough and honey ritual of Ghadir! I was more surprised to see that even Vaglieri, in the second edition of the Encyclopaedia, has incorporated that nonsense into her fairly excellent article on Ghadir Khumm. She adds at the end that, "This feast also holds an important place among the Nusayris." It is quite possible that the dough and honey ritual is observed by the Nusayris; it has nothing to do with the Shí'as. But do all Orientalists .know the difference between the Shí'as and the Nusayris? I very much doubt so

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A fourth example from the contemporary scholars who have treaded the same path is Philip Hitti in his History of the Arabs (١٩۶۴). After mentioning that the Buyids established "the rejoicing on that [day] of the Prophet's alleged appointment of 'Ali as his successor at Ghadir Khumm," he describes the location of Ghadir Khumm in the footnote as "a spring between Makkah and al-Madinah where Shí'ite tradition asserts the Prophet declared, 'Whomsoever I am lord of, his lord is 'Ali also'."[١٨] Although this scholar mentions the issue of Ghadir in a passing manner, he classifies the hadíth of Ghadir is a "Shí'ite ".tradition

To these scholars who, consciously or unconsciously, have absorbed the Sunni bias against Shí'ism and insist on the Shí'ite origin or invention of the hadíth of Ghadir, I would :just repeat what Vaglieri has said in the Encyclopaedia of Islam about Ghadir Khumm

It is, however, certain that Muhammad did speak in this place and utter the famous sentence, for the account of this event has been preserved, either in a concise form or in detail, not only by al-Ya'kubi, whose sympathy for the 'Alid cause is well known, but also in the collection of traditions which are considered canonical, especially in the Musnad of Ibn Hanbal; and the hadiths are so numerous and so well attested by the different isnãds that [it does not seem possible to reject them.[١٩

Vaglieri continues, "Several of these hadiths are cited in the bibliography, but it does not include the hadíth which, although reporting the sentence, omit to name Ghadir Khumm, or those which state that the sentence was pronounced at al-Hudaybiya. The complete documentation will be facilitated when the Concordance of Wensinck have been completely published. In order to have an idea of how numerous these hadiths are, it is enough to glance at the pages in which Ibn Kathir has collected a great number of them ."with their isnads

p: ٢۵١

It is time the Western scholarship made itself familiar with the Shí'ite literature of the early days as well as of the contemporary period. The Shí'a scholars have produced great :works on the issue of Ghadir Khumm. Here I will just mention two of those

The first is 'Abaqãtu 'l-Anwãr in eleven bulky volumes written in Persian by Mir Hãmid .١ Husayn al-Musawi (d. ١٣٠۶ AH) of India. 'Allãmah Mir Hãmid Husayn has devoted three bulky volumes (consisting of about ١٠٨٠ pages) on the isnãd, tawãtur and meaning of the hadíth of Ghadir. An abridged version of this work in Arabic translation entitled as Nafahãtu 'l-Azhãr fi Khulãsati 'Abaqãti 'l-Anwãr by Sayyid 'Ali al-Milãni has been published in twelve volumes by now; and four volumes of these (with modern type-setting and .printing) are dedicated to the hadíth of Ghadír

The second work is al-Ghadír in eleven volumes in Arabic by 'Abdul Husayn Ahmad al- .٢ Amini (d. ١٩٧٠) of Iraq. 'Allãmah Amini has given with full references the names of ١١٠ companions of the Prophet and also the names of ٨۴ tãbi'ín (disciples of the companions) who have narrated the hadíth of Ghadir. He has also chronologically given the names of the historians, traditionalists, exegetists and poets who have mentioned the hadíth of .Ghadir from the first till the fourteenth Islamic century

The late Sayyid 'Abdu 'l-'Azíz at-Tabãtabã'í has stated that there probably is not a single hadíth that has been narrated by so many companions as the number we see (١٢٠) in the hadíth of Ghadír. However, comparing that number to the total number of people who were present in Ghadír Khumm, he states that ١٢٠ is just ten percent of the total audience. And so he rightly gave the following title to his paper: "Hadíth Ghadír: Ruwãtuhu Kathíruna [lil-Ghãyah...Qalíluna lil-Ghãyah - Its Narrators are Very Many...Very Few".[٢٠

Shaban His New Interpretation

Among the latest work by Western scholarship on the history of Islam is M.A. Shaban's Islamic History AD ۶۰۰-۷۵۰ subtitled as "A New Interpretation" in which the author claims not only to use newly discovered material but also to re-examine and re-interpret material which has been known to us for many decades. Shaban, a lecturer of Arabic at SOAS of the University of London, is not prepared to even consider the event of Ghadir Khumm. He writes, "The famous Shí'ite tradition that he [the Prophet] desginated 'Ali as ."his successor at Ghadir Khumm should not be taken seriously

:Shaban gives two 'new' reasons for not taking the event of Ghadir seriously

Such an event is inherently improbable considering the Arabs' traditional reluctance to" entrust young and untried men with great responsibility. Furthermore, at no point do our sources show the Madinan community behaving as if they had heard of this [designation."[۲۱

.Let us critically examine each of these reasons given by Shaban

.The traditional reluctance of the Arabs to entrust young men with great responsibility .۱

First of all, had not the Prophet introduced many things to which the Arabs were traditionally reluctant? Did not the Meccans accept Islam itself very reluctantly? Was not the issue of marrying a divorced wife of one's adopted son a taboo among the Arabs? This 'traditional reluctance,' instead of being an argument against the designation of 'Ali, is actually part of the argument used by the Shí'as. They agree that the Arabs (in particular, the Quraysh) were reluctant to accept 'Ali as the Prophet's successor not only because of his young age but also because he had killed their leaders in the early battles of Islam. According to the Shí'as, Allãh also knew about this reluctance and that is why after ordering the Prophet to proclaim 'Ali as his successor ("O the Messenger! Convey what had been revealed to you..."), He reassured His Messenger by saying that, "Allãh will protect you from the people." (۵:۶۷) The Prophet was commissioned to convey the .message of Allãh, no matter whether the Arabs liked it or not

Moreover, this 'traditional reluctance' was not an irrevocable custom of the Arab society as Shaban wants us to believe. Jafri, in The Origin and Early Development of Shí'a Islam, says, "[O]ur sources do not fail to point out that, though the 'Senate' (Nadwa) of pre-Islamic Mecca was generally a council of elders only, the sons of the chieftain Qusayy were privileged to be exempted from this age restriction and were admitted to the council despite their youth. In later times more liberal concessions seems to have been in vogue; Abu Jahl was admitted despite his youth, and Hakim b. Hazm was admitted when he was only fifteen or twenty years old." Then Jafri quotes Ibn 'Abd Rabbih, "There are no monarchic king over the Arabs of Mecca in the Jahiliya. So whenever there was a war, they took a ballot among chieftains and elected one as 'King', were he a minor or a grown man. Thus on the day of Fijar, it was the turn of the Banu Hashim, and as a result of the ballot Al-'Abbãs, who was then a mere child, was elected, and they seated him on the shield."[۲۲]

Thirdly, we have an example in the Prophet's own decisions during the last days of his life when he entrusted the command of the army to Usãmah bin Zayd, a young man who was hardly twenty years of age.[۲۳] He was appointed over the elder members of the Muhãjirín (the Quraysh) and the Ansãr; and, indeed, many of the elders resented this decision of the Prophet.[۲۴] If the Prophet of Islam could appoint the young and untried Usãmah bin Zayd over the elders of the Quraysh and Ansãr, then why should it be "inherently improbable" to think that the Prophet had designated 'Ali as his successor?

.The traditional reluctance to entrust untried men with great responsibility .٢

Apart from the young age of 'Ali, Shaban also refers to the reluctance of the Arabs in entrusting "untried men with great responsibility." This implies that the Arabs selected Abu Bakr because he had been "tried with great responsibilities." I doubt whether Mr. Shaban would be able to substantiate the implication of his claim from Islamic history. One will find more instances where 'Ali was entrusted by the Prophet with greater responsibilities than was Abu Bakr. 'Ali was left behind in Mecca during the Prophet's migration to mislead the enemies and also to return the properties of various people which were given in trust to the Prophet. 'Ali was tried with greater responsibilities during the early battles of Islam in which he was always successful. When the ultimatum (barã'at) against the pagan Arabs of Mecca was revealed, first Abu Bakr was assigned to convey it to the Meccans; but later on this great responsibility was taken away from him and entrusted to 'Ali. 'Ali was entrusted with safety of the city and citizens of Medina while the Prophet had gone on the expedition to Tabûk. 'Ali was appointed the leader of the expedition to Yemen. These are just the few examples that come to mind at random. Therefore, on a comparative level, 'Ali bin Abu Tãlib was a person who had been tried and .entrusted with greater responsibilities more than Abu Bakr

.The behaviour of the Madinan community about declaration of Ghadir Khumm .٣

p: ٢٥٥

Firstly, if an event can be proved true by the accepted standard of hadíth criticism (of the Sunnis, of course), then the reaction of the people to the credibility of that event is .immaterial

Secondly, the same 'traditional reluctance' used by Shaban to discredit the declaration of Ghadir can be used here against his scepticism towards the event of Ghadir. This traditional reluctance, besides other factors that are beyond the scope of this paper,[٢٥] .can be used to explain the behaviour of the Madinan community

Thirdly, although the Madinan community was silent during the events which kept 'Ali away from caliphate, there were many among them who had witnessed the declaration of Ghadir Khumm. On quite a few occasions, Imam 'Ali implored the companions of the Prophet to bear witness to the declaration of Ghadir. Here I will just mention one instance that took place in Kufa during the reign of Imam 'Ali, about ٢٥ years after the Prophet's .death

Imam 'Ali heard that some people were doubting his claim of precedence over the previous caliphs, therefore, he came to a gathering at the mosque and implored the eyewitnesses of the event of Ghadir Khumm to verify the truth of the Prophet's declaration about his being the lord and master of all the believers. Many companions of the Prophet stood up and verified the claim of 'Ali. We have the names of twenty-four of those who testified on behalf of 'Ali, although other sources like Musnad of Hanbal and Majma' az-Zawã'id of Hãfidh al-Haythami put that number at thirty. Also bear in mind that this incident took place ٢٥ years after the event of Ghadir Khumm, and during this period hundreds of eye witnesses had died naturally or in the battles fought during the first two caliphs' rule. Add to this the fact that this incident took place in Kufa which was far from the centre of the companions, Medina. This incident that took place in Kufa in the year ٣٥ AH has itself been narrated by four companions and fourteen tãbi'in and has been [recorded in most books of history and tradition.[٢٦

p: ٢٥٦

In conclusion, the behaviour of the Madinan community after the death of the Prophet does not automatically make the declaration of Ghadir Khumm improbable. I think this will suffice to make Mr. Shaban realize that his is not a 'new' interpretation; rather it exemplifies, in my view, the first stage of the classical response of the Sunni polemicists-an outright denial of the existence of an event or a hadíth which supports the Shí'a view-.which has been absorbed by the majority of Western scholars of Islam

"The Meaning of "Mawla

The last argument in the strategy of the Sunni polemicists in their response to an event or a hadíth presented by the Shí'as is to give it an interpretation that would safeguard their beliefs. They exploit the fact that the word "mawla" has various meanings: master, lord, slave, benefactor, beneficiery, protector, patron, client, friend, charge, neighbour, guest, partner, son, uncle, cousin, nephew, son-in-law, leader, follower. The Sunnis say that the word "mawla" uttered by the Prophet in Ghadir does not mean "master or lord", it means "."friend

On the issue of the hadíth of Ghadír, this is the stage where the Western scholarship of Islam has arrived. While explaining the context of the statement uttered by the Prophet in :Ghadir Khumm, L. Veccia Vaglieri follows the Sunni interpretation. She writes

On this point, Ibn Kathír shows himself yet again to be percipient historian: he connects the affair of Ghadir Khumm with episodes which took place during the expedition to the Yemen, which was led by 'Ali in ١٠/۶٣١-٢, and which had returned to Mecca just in time to meet the Prophet there during his Farewell Pilgrimage. 'Ali had been very strict in the sharing out of the booty and his behaviour had aroused protests; doubt was cast on his rectitude, he was reproached with avarice and accused of misuse of authority. Thus it is quite possible that, in order to put an end to all these accusations, Muhammad wished to demonstrate publicly his esteem and love for 'Ali. Ibn Kathir must have arrived at the same conclusion, for he does not forget to add that the Prophet's words put an end to the [murmuring against Ali.[٢٧

p: ٢۵٧

Whenever a word has more than one meaning, it is indeed a common practice to look at the context of the statement and the event to understand the intent of the speaker. Ibn Kathir and other Sunni writers have connected the event of Ghadir Khumm to the incident of the expedition to Yemen. But why go so far back to understand the meaning of "mawla", why not look at the whole sermon that the Prophet gave at Ghadir Khumm itself? Isn't it a common practice to look at the immediate context of the statement, ?rather than look at remote events, in time and space

When we look at the immediate context of the statement uttered by the Holy Prophet in :Ghadir Khumm, we find the following

The question that the Prophet asked just before the declaration. He asked, "Do I not .١ have more authority upon you (awla bi kum) than you have yourselves?" When the people replied, "Yes, surely," then the Prophet declared: "Whosoever's mawla am I, this 'Ali is his mawla." Surely the word "mawla", in this context, has the same meaning as the [word "awla: have more authority".[٢٨

After the declaration, the Prophet uttered the following prayer: "O Allãh! Love him who .٢ loves 'Ali, and be enemy of the enemy of 'Ali; help him who helps 'Ali, and forsake him who forsakes 'Ali." This prayer itself shows that 'Ali, on that day, was being entrusted with a position that would make some people his enemies and that he would need supporters in carrying out his responsibilities. This could not be anything but the position of the mawla ?'in the sense of ruler, master and lord. Are helpers ever needed to carry on a 'friendship

p: ٢٥٨

The statement of the Prophet in Ghadir that: "It seems imminent that I will be called .۳ away (by Allãh) and I will answer the call." It was clear that the Prophet was making .arrangements for the leadership of the Muslims after his death

The companions of the Prophet congratulated 'Ali by addressing him as "Amirul . ۴ Mumineen - Leader of the Believers". This leaves no room for doubt concerning the .meaning of mawla

The occasion, place and time. Imagine the Prophet breaking his journey in mid-day and .۵ detaining nearly one hundred thousand travellers under the burning sun of the Arabian desert, making them sit in a thorny place on the burning sand, and making a pulpit of camel saddles, and then imagine him delivering a long sermon and at the end of all those preparations, he comes out with an announcement that "Whosoever considers me a friend, 'Ali is also his friend!" Why? Because some (not all the hundred thousand people who had gathered there) were upset with 'Ali in the way he handled the distribution of the ?booty among his companions on the expedition to Yemen! Isn't that a ridiculous thought

Another way of finding the meaning in which the Prophet used the word "mawla" for 'Ali is to see how the people in Ghadir Khumm understood it. Did they take the word "mawla" in ?"the sense of "friend" or in the meaning of "master, leader

Hassãn ibn Thãbit, the famous poet of the Prophet, composed a poem on the event of :Ghadir Khumm on the same day. He says

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He then said to him: "Stand up, O 'Ali, for

.I am pleased to make you Imam Guide after me

In this line, Hassãn ibn Thãbit has understood the term "mawla" in the meaning of "Imam and Guide" which clearly proves that the Prophet was talking about his successor, and ".that he was not introducing 'Ali as a "friend" but as a "leader

Even the words of 'Umar ibn al-Khattãb are interesting. He congratulated Imam 'Ali in these words: "Congratulations, O son of Abu Tãlib, this morning you became mawla of every believing man and woman."[۲۹] If "mawla" meant "friend" then why the congratulations? Was 'Ali an 'enemy' of all believing men and women before the day of ?Ghadir

These immediate contexts make it very clear that the Prophet was talking about a comprehensive authority that 'Ali has over the Muslims comparable to his own authority over them. They prove that the meaning of the term "mawla" in hadíth of Ghadír is not ["friend" but "master, patron, lord, or leader".[۳۰

Finally, even if we accept that the Prophet uttered the words "Whomsoever's mawla I am, this 'Ali is his mawla" in relation to the incident of the expedition to Yemen, even then "mawla" would not mean "friend". The reports of the expedition, in Sunni sources, say that 'Ali had reserved for himself the best part of the booty that had come under the Muslims' control. This caused some resentment among those who were under his command. On meeting the Prophet, one of them complained that since the booty was the property of the Muslims, 'Ali had no right to keep that item for himself. The Prophet was silent; then the second person came with the same complaint. The Prophet did not respond again. Then the third person came with the same complaint. That is when the Prophet became angry and said, "What do you want with 'Ali? He indeed is the waliy after [me."[۳۱

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What does this statement prove? It says that just as the Prophet, according to verse ٣٣:۶, had more right (awla) over the lives and properties of the believers, similarly, 'Ali as the waliy, had more right over the lives and properties of the believers. The Prophet clearly puts 'Ali on the highest levels of authority (wilãyat) after the Prophet himself. That is why ."the author of al-Jãmi'u 's-Saghír comments, "This is indeed the highest praise for 'Ali

Conclusion

In this brief survey, I have shown that the event of Ghadir Khumm is a historical fact that cannot be rejected; that in studying Shí'ism, the precommitment to Judeo-Christian tradition of the Orientalists was compounded with the Sunni bias against Shí'ism. Consequently, the event of Ghadir Khumm was ignored by most Western scholars and .emerged from oblivion only to be handled with scepticism and re-interpretation

I hope this one example will convince at least some Western scholars to re-examine their methodology in studying Shí'ism; instead of approaching it largely through the works of heresiographers like ash-Shahristãni, Ibn Hazm, al-Maqrizi and al-Baghdãdi who present the Shí'as as a heretical sect of Islam, they should turn to more objective works of both .the Shí'as as well as the Sunnis

The Shí'as are tired, and rightfully so, of being portrayed as a heretical sect that emerged because of political circumstances of the early Islamic period. They demand to represent .themselves instead of being represented by their adversaries

Notes

This is a revised and expanded version of a paper first published simultaneously in the [١] bi-monthly The Light (June ١٩٩٠) magazine and in Ghadir (Toronto: ISIJ NASIMCO, July ".١٩٩٠) under the title of "Orientalists the Event of Ghadir Khumm

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a works has been'ىbi camp, and their anti-ShمThese writers represent the Salafi/Wahh [۹] distributed world-wide with the courtesy of the petro-dollars of certain Middle-Eastern countries, especially after the Sunni masses started getting inspiration by the revolution '.مa 'ulam'ىof Iran which was led by Sh

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.t and other major works on sirahمSee Ibn Sa'd's at-Tabaq [٢۴]

.mate, p. ١٢٠-١٢١مFor more details, see Rizvi, S.S.A., Im [٢۵]

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.١٩٧۶) p. ١۶۶-١٨۶

Also see section on Reminders by Imam 'Ali [a] in Ghadir Khumm: Appointment of Imam]
['Ali in the Qur'an, Hadith, History

".EI٢ p. ٩٩٣-٩٩۴ under "Ghadir Khumm [٢٧]

Al-Amini gives the names of ۶۴ Sunni traditionalists who have quoted the preceding [٢٨]
i, and at-'مjah, an-Nasمquestion, included among them are Ahmad bin Hanbal, Ibn M
.r, vol. ١, p. ٣٧٠-٣٧١یTirmidhi. See al-Ghad

Also see section on Acknowledgement of Authority in Ghadir Khumm: Appointment of]
[Imam 'Ali in the Qur'an, Hadith, History

.r, vol. ١, pp. ٢٧٠-٢٨٣ for references from Sunni sourcesیSee al-Amini, al-Ghad [٢٩]

Also see section on Oath of Allegiance in Ghadir Khumm: Appointment of Imam 'Ali in the]
[Qur'an, Hadith, History

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mate: theمThese contexts are from al-Amini's al-Ghadîr as summarized in Rizvi, Im [٣٠] .Vicegerency of the Prophet

h, vol. ۵, p. ۶٣٢ىlib, p. ٩٢-٩٣; at-Tirmidhi, Sahمis 'Ali bin Abi T'مKhas ,ى'مSee an-Nas [٣١] .rىmi'u 's-Saghمth ٣٧١٢), and al-Jى(had

'Forty Meanings of 'Maula

Preface

The highlight of his sermon was when, taking Imam 'Ali (a) by the hand, the Prophet (s) asked his followers whether he was superior in authority (awla) to the believers themselves. The crowd cried out in one voice: "It is so, O Apostle of Allah". He then :declared

He of whom I am the master (mawla), of him 'Ali is also the master (mawla). O God, be" ."the friend of him who is his friend, and be the enemy of him who is his enemy

Immediately after the Prophet (s) finished his speech, the following verse of the Qur'an was revealed: Today I have perfected your religion and completed my favor upon you, (and I was satisfied that Islam be your religion. (Qur'an ۵:٣

?Did the Prophet (s) Appoint a Successor

The Sermon of Ghadeer

'Forty Meanings of 'Maula

The tradition of Ghadeer, in regard of its chain of narrators, is authentic and reliable. On the ١٨th of Zilhajj, ١٠ A.H., the Holy Prophet (s.a.w.a.) declared the mastership of Ameerul .Momineen Ali Ibn Abi Taalib (a.s.) by proclaiming

".Of whomsoever I am the Master (Maula) Ali is his master (Maula) too"

before a crowd of more than one lakh Muslims, comprising of both, Mohjajereen and Ansaars. Now, there was no way out for the truth-evaders except by debating on the meaning of the word 'Maula' and interpreting it to suit their own desires, even if it was against the aims and intentions of the Holy Prophet (s.a.w.a.). Undoubtedly, the clones of

.the devil are truly cunning

p: ٢۶۴

This was the tactic adopted by some prominent Sunni scholars like Fakhruddin Raazi, Qaazi Azod Eejee and Nasrullah Kaabuli, with Ibn Hajar, the author of "As-Sawaaeq al-Mohreqah", heading the list. Some Indian scholars, unfortunately, have tried to tread the same path. Prominent among them are Shah Waliullah Dehlavi (the author of Tohfah Ithna Ashariyyah), Abdul Haq Dehlavi (the author of Lamaat), Qazi Sanaaullah Panipati (the author of Saiful Maslool).... They tried their best to conceal the truth from the masses. Hence, the word 'Maula' has always been a point of hot debate between the Shia and Sunni scholars, and remains so till date.

According to the Shia scholars, the word 'Maula' in the context means leader, guardian, one who possesses complete authority, etc. In the light of this meaning, the Prophet (s.a.w.a.)'s tradition clearly proclaims that of whosoever I am the leader and guardian, Ameerul Momineen Ali Ibn Abi Taalib (a.s.) also is his leader and guardian. Thus, the Holy Prophet (s.a.w.a.) announced the Caliphate, Imamate and successorship of Ameerul Momineen Ali Ibn Abi Taalib (a.s.) on the day of Ghadeer. But the Sunnis interpret this word differently. In their opinion, 'Maula' means a friend. Therefore, in application, the tradition of the Holy Prophet (s.a.w.a.) would be translated as

"Of whomsoever I am a friend, Ali is his friend."

They have even fabricated stories to support their interpretation. Sometimes, they say that there was a dispute between Ameerul Momineen Ali Ibn Abi Taalib (a.s.) and Zaid Bin Haaresa which resulted in the latter refuting Ali's friendship. To rebuke Zaid, the Holy Prophet (s.a.w.a.) uttered this tradition. Ironically Zaid Ibn Haaresa was martyred in a war before the last Hajj. Truly, it is easy to fabricate but difficult to live with it.

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To get themselves out of this tight corner, others argue that it was not Zaid Bin Haaresa .but Usaamah Ibn Zaid

While still others are creating fables that those who had accompanied Ameerul Momineen Ali Ibn Abi Taalib (a.s.) on the mission of Yemen, like Buraidah Al-Aslami and Khalid Bin Waleed, on their return, lodged complaints to the Holy Prophet (s.a.w.a.) against Ameerul Momineen Ali Ibn Abi Taalib (a.s.). When things reached to unbearable limits, the Holy Prophet (s.a.w.a.) gathered the people and spoke about Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s friendship and the consequences of his enmity, ending his sermon with this tradition. It is undoubtedly evident that both of these concocted stories cannot match the authenticity and validity of the actual tradition which has been narrated by innumerable Sunni traditionalists, historians and interpreters. All those .stories were fabricated to reduce the significance of the event of Ghadeer

According to these stories, the meaning of the word 'Maula' does not indicate Caliphate or Imamate of Ameerul Momineen Ali Ibn Abi Taalib (a.s.). The actual debate on the meaning of 'Maula' concerns the Caliphate and Imamate of Ameerul Momineen Ali Ibn Abi Taalib .(a.s.) a right which was usurped by others. Thus, it is not merely a literal discussion

Shia scholars have presented scores of proofs in support of their viewpoint but till date, no logical answer has been forth coming. Yes, truth cannot be concealed for long. We :classify our evidences into four

,Introduction (١

,Literary Proofs (٢

p: ٢۶۶

,Historical Proofs (٣

Other Proofs(۴

:A) Introduction

Before commencing our discussion on the meaning of the word 'Maula', we would like to draw your attention towards the important fact that our arguments are confined only to ,those traditions whose wordings are

"Of whomsoever I am Maula, Ali is his Maula too" Or "this Ali is his Maula too"

because in some other places this tradition is narrated in a different way. The other three ways in which this tradition is narrated is so clear that there remains no place for any doubt whatsoever. These very clearly hail Ameerul Momineen Ali Ibn Abi Taalib (a.s.) as :the heir and successor to the Holy Prophet (s.a.w.a.). They are narrated as follows

Tabaraani narrates in his Al-Mojam al-Kabeer, vol. ۵, page ۱۸۶ citing from Zaid Ibn (۱ Arqam, "Then the Holy Prophet (s.a.w.a.) took Ameerul Momineen Ali Ibn Abi Taalib (a.s.) ,by his hand and said

".On whomsoever I have more authority than himself, Ali (a.s.) is his Wali"

Qazi Sanaaullah Panipati, student of Shah Waliullah Dehlavi has also narrated the same .'tradition in exactly similar wordings in his book 'Saiful Maslool

Sibte ibne Jauzee in his 'Tazkeratul Khawaas' p. ۳۲ quoting Hafiz Abul-Faraj Yahya bin (۲ Saeed Isfahaani has taken the meaning of Maula as one possessing authority. To prove ;his argument, he has brought forward the sentence of the Ghadeer sermon

Of whomsoever I am the master and having more authority upon him than he himself, Ali" ."is his authority too

p: ۲۶۷

The chief of the Hanbali sect, Imam Ahmad Ibn Hanbal, in his book, 'Musnad', vol. ۵, (٣ ,page ٣۵٠, ٣۵٨, ٣۶١, narrates a tradition from the Holy Prophet (s.a.w.a.) via Buraidah

".Of whomsoever I am the master, Ali is his master too"

The same tradition has been mentioned by Imam Nesaai in his 'Khasaaes' on page ۴, ٩٣, ١٠١, ١٠٣, narrating from Ameerul Momineen Ali Ibn Abi Taalib (a.s.), Buraidah and Sa'd Ibn Majah, in his Sunan, vol. ١, page ۴٢, also relates from Buraa bin Aazib and other companions of the Prophet (s.a.w.a.). Apart from them, many other great Sunni .traditionalists have quoted this tradition, in a similar way

,Therefore, we see that the sentence

"Of whomsoever I am the master, Ali is his master too"

has come in three different forms which proves that the word 'Maula' in the Prophetic tradition, only means one having authority and mastership. For, one tradition explains .another

:B) Literary Proofs

The best judges to solve any literary dispute between Shia and Sunni scholars are (١ Arabic litterateurs and their works. Let us see how this word has been used in Arabic literature. Some Sunni scholars like Fakhruddin Raazi claim that the word 'Maula' has never been used in Arabic literature as 'one having authority'. From the following points, .we will realize the truth of his claim

Many Sunni literary writers and interpreters have implied "Aula" (one with authority) (٢ from the word 'Maula'. Those who are in this category number up to fifty. After having so many evidences, only a biased person can agree with Fakhre Raazi. Such attitude must be either due to ignorance or sheer enmity. By confessions of so many scholars, does this ,sentence not mean that

p: ٢۶٨

“,Of whomsoever I am master, Ali is his master too”

?and is this not a sufficient proof of Ali’s caliphate and successorship

Maula’ has been used in the meaning of Aula (one having authority) and the best proof’ (٣ for this argument is the Holy Qur’an itself. Many Qur’anic verses have used ‘Maula’ in this :very meaning. Allah the Almighty says

(Your abode is the fire that is your Maula.” (Surah Hadeed (٥٧): Verse ١٥”

All renowned Sunni interpreters like Kalbi, Ujaaj, Faraa, Abu Obaidah, Akhfash, Abu Zaid, Mubrad, Ibn Al-Anbaari, Ali Ibn Eesa, Tha’labi, Waahedi, Zamakshari, Bagwi, Baizaawi, Nasafi, etc. have interpreted the above verse as, “Your abode is the fire it is your master.’ Now, if we translate this verse like the Sunnis do for the word ‘Maula’ on the Ghadeer occasion, it would sound quite funny. Your, place is the hell. It is your friend.” Yet, so-called scholars like Fakhruddin Raazi, who are unaware of Qur’anic concepts like their .leaders, deny the meaning of Maula as master

Even in traditions, the word ‘Maula’ is used in the meaning of ‘Master’. For example, the (۴ :Holy Prophet (s.a.w.a.) said

If a (virgin) woman marries without the permission of her master then her marriage is” “.null and void

All the traditionalists unanimously opine that the meaning of ‘Maula’ in this tradition is nothing but the one having authority over her’ or ‘master’. Bukhari and Muslim have .quoted this tradition from Holy Prophet (s.a.w.a.) in their Sahih

p: ٢۶٩

I am the master of all the believers upon the earth. Then whoever amongst you leaves" ".debt and property, then I am his master too

Even in this tradition, the word 'Maula' clearly indicates one who is having authority or master. How come 'Maula' has been used as 'master' in all other traditions except that of ?Ghadeer? Is not this approach based on prejudice and ignorance

Even in Arabic poems, Maula means 'master' (Aula). The couplets of Lubaid in (۵ "Moallaqaat-e-Khamsah" is quite popular in this regard and in the context of meaning of Maula, litterateurs have given the reference of his poem in many instances. And when in Arabic literature, this word has always been used in the meaning of (Aula) 'master' right from ancient times, how come the uniformed and illiterate deny the word 'Maula' ever being used to mean 'Master' and that 'Of whomsoever I am Master, Ali is his Master' does (.?not proclaim the successorship of Ameerul Momineen Ali Ibn Abi Taalib (a.s

:C) Historical Proofs

,There are many historical incidents which prove that the word 'Maula' in the sentence

,"Of whomsoever I am Maula, Ali is his Maula"

precisely means 'master, 'ruler', "guardian" and "authority over others." We relate a few :of them hereunder

On the day of Ghadeer, when the Holy Prophet (s.a.w.a.) proclaimed the successorship (۶ of Ameerul Momineen Ali Ibn Abi Taalib (a.s.), Islam's famous and well known poet, Hassaan Ibn Thaabit, obtained the permission of the Holy Prophet (s.a.w.a.) and recited a few verses of poetry. These verses, loudly and clearly, indicate the concept of 'Maula' as ."Master

p: ٢٧٠

Then he (s.a.w.a.) said to him, "Stand, O Ali, for surely I am satisfied with you as Imam" ".and guide after me

This couplet, which clearly proves that Ameerul Momineen Ali Ibn Abi Taalib (a.s.) was introduced on that day as Imam, Caliph and Guardian of the Muslim nation, has also been .narrated by well-known Sunni scholars

Moawiya wrote a letter to Ameerul Momineen Ali Ibn Abi Taalib (a.s.) trying to brag (٧ :about his own excellences. Ameerul Momineen Ali Ibn Abi Taalib (a.s.) replied him thus

?"Is the son of Hind, the eater of (Hamza's) liver imposing his excellences over me"

Then he (a.s.) immediately composed a few couplets, ordered his stenographer to note it :down and sent it to Moawiyah. The meaning of one of these couplets is as follows

.Then he made his successorship for me obligatory upon You all"

".The Messenger of Allah on the day of Ghadeer-e-Khum

This couplet has been narrated by ٢۶ Sunni scholars in their books, leaving no scope for any doubt or dispute about its authenticity. Is not the witness of the gate of the city of ?knowledge sufficient, with whom truth is always attached

In Islamic history, there are various incidents in which the word 'Maula' in Hadees-e- (٨ Ghadeer has been used to prove the successorship of Ameerul Momineen Ali Ibn Abi Taalib (a.s.) in the presence of his enemies and none of them ever objected to these claims. In the battle of Siffin, Qais Bin Sa'd, the chief of Khazraj, recited the following verse : "Ali is our Imam and Imam of everyone, this came through (divine) revelations, the ,day Prophet (s.a.w.a.) said

p: ٢٧١

".Of whomsoever I am Master, then he is his master too, a majestic statement"

Even a great Sahaabi like Qais Bin Sa'd has derived the meaning of Maula as Caliph and .Imam

When Moawiya appointed Amr Aas, the old and loyal sycophant of the Umayids, as the (٩ governor of Egypt, Amr Aas did not send him the regular taxes. Moawiya wrote him a letter to immediately send the taxes without further delay. Amr Aas was taken aback because he did not expect Moawiya to order him around. In his reply to Moawiya, he penned a few poems, describing in them how much he had borne and how many sacrifices he had made to install his government, although he had no right to rule. If anybody had the right to form a government, it was Ameerul Momineen Ali Ibn Abi Taalib (a.s.). The effect of these poems was so strong that never again did Moawiya demand anything from Amr Aas. Does not Amr Aas' explanation and Moawiya's silence prove the concept of 'Mastership' on the day of Ghadeer? Is it not sufficient evidence for the :followers of Moawiya? Some of Amr Aas poems are as follows

.(.How many special things have we heard about Ali from the Holy Prophet (s.a.w.a"

.When he went on the pulpit and conveyed the message on the day of Ghadeer

And bestowed him with the authority of believers' affairs on God's command

.His hand was in Ali's hand and was proclaiming on divine order

p: ٢٧٢

".And said: "Of whomsoever I am the master; Ali is his best master too

Mohammad Ibn Abdullah Hemyari, a friend of Amr Aas and the poet of Moawiya's (١٠ court was once attending the court along with two other poets and Amr Aas himself. Moawiya ordered the poets to say something about Ali, albeit warning them, 'but remember, do not say anything except the truth'. (i.e simply in the greed of my rewards, do not speak against Ali.) Hemyari's friends recited such malicious poems against Ali that they were condemned by Moawiya. (The poems were so much far from the truth that (.even a man like Moawiya had to rebuke them

When Hemyari's turn came, he saw that there is not much possibility of a punishment either from Moawiya or Amr Aas. On the contrary, he might even be rewarded. Therefore, he said a few poems on Ameerul Momineen Ali Ibn Abi Taalib (a.s.), a couplet :of which read as follows

,Forgot the people the day of Khum"

".When Ali was appointed by the Creator and the Prophet

So, it's quite evident from the above incident that even the sworn enemies of Ahle Bait (a.s.) confessed about the divine appointment of Ameerul Momineen Ali Ibn Abi Taalib (a.s.) as Imam on the day of Ghadeer-e-Khum. Is it not better for Sunnis of our age to refer and accept the views of their reliable personalities of early days of Islam in order to ?understand the Quran and traditions

The sermon of the Holy Prophet (s.a.w.a.) on the day of Ghadeer has been rendered in (١١ poetry form by many Islamic poets. Allama Amini (a.r.) in his priceless compilation, 'Al-Ghadeer' has collected about ٩٥ poems from authentic chain of narrators. All these have discussed in detail about the Imamate and Caliphate of Ameerul Momineen Ali Ibn Abi .Taalib (a.s.) on the day of Ghadeer

p: ٢٧٣

When poets and litterateurs of every era have taken the meaning of the sentence, "Of whomsoever..." as the proclamation of Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s caliphate, Imamate and superiority, will not the denial of this bright fact and clear truth be termed as plain prejudice and detestable short-sightedness? What can be done for a ?'bat' who being scared of sun light, prefers darkness

In the Council (Shura) appointed by Umar, comprising of Usman, Abdur Rahman Awf, (١٢ Sa'd Ibn Abi Waqqaas, Talhah and Zubair, Ameerul Momineen Ali Ibn Abi Taalib (a.s.), while expressing his virtues and superiority, mentioned the Hadees-e-Ghadeer. He said, "I ask, for the sake of Allah, is there anybody amongst you except me, about whom the Prophet had said, 'Of whomsoever I am the master, Ali is his master too. O Allah! Befriend him who befriends Ali, be enemy of Ali's enemy, help him who helps Ali?" They all said, "By ".God! None except you

The whole crowd (including Uthman the third Caliph of Ahle Sunnat), which had gathered to appoint a Caliph for themselves, unashamedly admitted the appointment of Ameerul Momineen Ali Ibn Abi Taalib (a.s.) as Imam by the Holy Prophet (s.a.w.a.) on the day of Ghadeer. None amongst those present objected that 'Maula' meant friend and not an Imam, leader or Caliph. God only knows who stuffed this stupid idea in the minds of their ?scholars

Ameerul Momineen Ali Ibn Abi Taalib (a.s.) had also used Hadees-e-Ghadeer to prove (١٣ his Caliphate and Imamate on other occasions like in the period of Usman's Caliphate or the battle of Jamal. He expressed this in presence of companions of the Holy Prophet (s.a.w.a.) like Ammar-e-Yasir, Abu Huraira, Abu Ayyub Ansari, Khuzaymah Ibn Saabit, Qais bin Saabit, etc. But in these instances, none amongst the gathering raised any objections to his claim. On the contrary, they even supported it. Such discussions and debates were even perpetuated by Imam Hasan (a.s.), Abdullah Ibn Jafar, Asbagh Ibn Nubaatah, Umar Ibn Abdul Aziz, Mamoon al-Rashid (the Abbaside Caliph) etc. (Al-Ghadeer, Vol. ١, p. ١٥٩-٢١٢). On all these occasions, no objections were raised by the opponents, on the meaning of the word 'Maula'. And they have never interpreted the word of Holy Prophet (s.a.w.a.) in any other meaning except of Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s successorship. Thus, it is quite evident that such interpretations are the .handiwork of the later devils since we don't find them in the early writings of Islam

p: ۲۷۴

It was thirty-five Hijri, twenty-five years had passed since the Ghadeer event. Many (١۴ Muslims of early days had either been dead, martyred or migrated to other cities and dispersed to different places. Some had sold the truth while others had hidden their identity due to fear of enemies. The opponents of Ahle Bayt (a.s.) were busy in destroying the excellences of the Ahle Bayt (a.s.) and fabricating stories of their own greatness. Things reached to such an extent that those who were not present in Ghadeer, nor did they possess any knowledge nor were firm in their beliefs, started doubting about the events of Ghadeer. Noticing the gravity of the situation, Ameerul Momineen Ali Ibn Abi Taalib (a.s.) gathered the companions of the Holy Prophet (s.a.w.a.) and the Tabe'een (those who had seen the companions but not the Prophet (s.a.w.a.) himself). He delivered a sermon and asked only those persons to stand as witnesses who had themselves heard the Holy Prophet (s.a.w.a.) speaking on the occasion of Ghadeer. Approximately thirty people (١٢ of whom were even participants of the Battle of Badr) stood up and witnessed :that they had themselves heard the Holy Prophet (s.a.w.a.) say

?"Am I not having more authority upon you than yourselves"

:We affirmed: 'Yes, O Messenger of Allah'. Then he (s.a.w.a.) declared

".Of whomsoever I am the master, Ali is his master too"

Amongst them were Abu Ayyub Ansari, Abu Zainab Ibn Auf, Sahl Ibn Hunaif, Abdur Rehman Bin Abdur Rab, Abu Huraira, Noman Bin Ajlan, Khuzaymah Bin Saabit (Dhu Shahadatain), Abdullah Ibn Saabit (the Holy Prophet's (s.a.w.a.) servant), Habashi Ibn Janaan, Ubayd Ibn Aazib, Saabit Ibn Darmiyah, etc. Zayd Ibn Arqam, who was also present in the crowd, refused to be a witness. Ameerul Momineen Ali Ibn Abi Taalib (a.s.) .cursed him which resulted in him becoming blind

p: ٢٧۵

This incident has been narrated via four companions and twenty four Tabe'een by famous Sunni Scholars like Nisaai in Khassaaes, Ibn Katheer in Al-Kaamil, vol. ۵, page ۲۱۱. Ibne Atheer in Usudul Ghaabah, vol. ۴, page ۲۸, Imam Ahmad Ibn Hanbal in his Musnad, vol. ۴, page ۳۷۰, etc. Is this incident, famous as 'Yaum-ur-Rohbah', not sufficient to prove the Shia view point at Ghadeer for those who believe that they should follow the companions of the Holy Prophet (s.a.w.a.)?

The great Sunni Qur'anic commentator, Abul Qasim Jaarullah Zamakhshari (exp. ۵۲۸ (۱۵ A.H.) in his book 'Rabi-ul-Abraar', narrates the following incident: "One year, Moawiyah went for Hajj. There, he called a black but brave woman named Akramiyyah and inquired: "Why do you love Ali and hate me?" The lady replied: "Will I be safe if I give a true reply?" Moawiya replied in the affirmative. The lady answering his question said, "I like Ali because on the day of Ghadeer, when you were present too, the Holy Prophet announced his mastership (and not your's). Further, because he loves the poor and respects the religious people. But you indulge in killing Muslims, create rifts between them and act unjustly in your judgements."

When the event of Ghadeer was so popular that it could not be hidden from women who were confined to the four walls of their houses and they were giving evidences of successorship from this event, it is highly surprising that Sunni scholars are uniformed and unaware of such an occasion.

p: ۲۷۶

Before the Holy Prophet (s.a.w.a.)'s sermon, the following Qur'anic verse was (١۶ :revealed

O Messenger of Allah convey what has been revealed to you from your Lord and if you" do it not, then you have not delivered His message. And Allah will protect you from the (people." (Surah Maidah (۵): Verse ۶٧

What is this all important message, not conveying of which will result into the nullification of the whole messengership? Was it just to announce that the Ali is my friend? What was the need of divine protection in Ali's friendship? Hence, it's quite evident that this message is the proclamation of Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s mastership, .non-conveyance of which would result in the nullification of Prophethood

:After the sermon, the following verse was revealed (١٧

This day I have perfected for you your religion and completed My bounties upon you and" (chosen for you Islam as a religion." (Surah Maidah (۵): Verse ٣

In other words, today I have perfected for you your religion (by the proclamation of Ali's mastership) and completed the bounties and chose Islam as your religion whose leader is Ameerul Momineen Ali Ibn Abi Taalib (a.s.). How can one explain this Qur'anic verse if there was no proclamation of Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s successorship in Ghadeer? For, Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s love has been declared obligatory previously, time and again but what was the message on Ghadeer which completed the bounties and made Allah satisfied? What else can it be except the (.?mastership of Ali Ibne Abi Talib (a.s

p: ٢٧٧

The news of Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s appointment as master and (١٨ leader by the Holy Prophet (s.a.w.a.) on divine command spread like wildfire. A person named Haaris Ibn Noman Fehri came to the Holy Prophet (s.a.w.a.) and said: "You asked us to give two witnesses (of divinity and messengership), we gave. You made prayers, Zakaat and Hajj obligatory upon us, we accepted. Now, you intend to appoint your cousin (Ali) as our master by announcing, "Of whomsoever I am his master, Ali is his master too." Is this announcement from your side or on divine order?" The Messenger of Allah ,answered

".I swear by Allah, except Whom there is no God, this command was certainly divine"

On hearing this, Haaris stood up and walking towards his camel, grumbled, "O Allah, if this order is from your side, then punish me by raining stones upon me." He had hardly completed his sentence, when a stone fell from the sky and crushed him to death. At this .justice, the Qur'anic verse was revealed

One demanding demanded the chastisement which must befall." (Surah Maarij (٧٠):" (Verse ١

The enquiry of Haaris clearly shows that the Holy Prophet (s.a.w.a.) had announced the mastership of Ameerul Momineen Ali Ibn Abi Taalib (a.s.) on the day of Ghadeer. Those who deny the mastership of Ameerul Momineen Ali Ibn Abi Taalib (a.s.) and give self-seeking explanations to the Ghadeer incident, should learn a few lessons from the fate of Haaris. They should avoid divine wrath being incurred upon them, although their wisdom .has already been stoned to death

p: ٢٧٨

After proclaiming the mastership of Hazrat Ali Ibn Abi Talib (a.s.) the Messenger of (۱۹ ,Islam (s.a.w.a.) told the Mohajireen and the Ansaar

Go and tell Ali 'O Ali, we promise you, and give an oath to you by our tongues and pay" allegiance to you with our very hands that we shall definitely convey this matter to our children. We will not go back on our words. You be witness upon us. And Allah suffices as a Witness." Salute Ameerul Momineen Ali Ibn Abi Taalib (a.s.) as "Ameerul Momineen" and then say, "All praise is for Allah who guided us to this path and guidance was not possible ".for us had Allah not guided us

Do all these talks not make Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s Caliphate crystal ?clear

After listening to the command of Holy Prophet (s.a.w.a.), Abu Bakr, Umar and (۲۰ Prophet's (s.a.w.a.) wives were the first to congratulate Ameerul Momineen Ali Ibn Abi Taalib (a.s.) as a Caliph and master and paid allegiance to him. They congratulated him by :these words

Congratulations, congratulations, O son of Abu Taalib! You have become my master and " ".the master of every believing man and woman

Then, the Mohajireen and Ansaar followed suit. It is highly surprising that Abu Bakr and :Umar understood the concept of Caliphate and successorship from the hadees

".Of whomsoever I am master, Ali is his master"

But those who claim to be their followers like Raazi, Dehlavi, Nadwi, etc. derive some other meaning from the same. God knows whom do these people follow? And how do they attempt to distort the meaning of 'Maula' despite confessions of their own leaders? .The above mentioned evidence has been given in atlest ۶۰ authentic Sunni references

p: ۲۷۹

On the day of Ghadeer, the Holy Prophet (s.a.w.a.) took off his "Amama" called . ٢١ 'Sahaab' and put it on the head of Ameerul Momineen Ali Ibn Abi Taalib (a.s.), thereby :crowning him as his successor and heir. Then, he (s.a.w.a.) said

".Of whomsoever I am the master, Ali is his master too"

:This incident has been narrated by the following Sunni scholars

,i) Shahabuddin in Tawzeeh-ul-Dalaael

ii) Jamaaluddin Shiraazi in 'Arbaeen' and

.'iii) Zarandi in 'Nazm Durar-us-Simtain

Does this crowning show an appointment to successorship or a declaration of friendship? Why don't the Sunni scholars accept the truth despite all these proofs and evidences? ?Why do they waste their time in unnecessary and absurd interpretations

:D) Other Proofs

If you extract a phrase from a sermon and then discuss about it independently, the chances of misinterpretation or deviation from what was intended by the speaker increase drastically. On the contrary, if we analyse or interpret the sentence by considering the preceding and proceeding sentences, keeping in view the conditions prevalent at the time and the place of utterance, we may arrive at the correct meaning .intended by the speaker

The statement, "Of whomsoever I am the master, Ali is his master too" is no exception to this rule. To understand this sentence, it is necessary to consider the situation prevailing in that desert as well as to keep the entire sermon of the Holy Prophet (s.a.w.a.) on the occasion in view. The sentences which proceeded and preceded it should be thoroughly examined. Such analysis only can give the true spirit of the sentence; otherwise the real .concepts will go abegging

p: ٢٨٠

Before uttering this sentence (Of whomsoever I am his master, Ali is his master too) .٢٢ ,the Prophet of Islam (s.a.w.a.) asked

?"Am I not having more authority upon you than yourselves"

When they all replied, "Certainly, you have more authority than all of us." Then he ,(s.a.w.a.) announced

".Of whomsoever I am his master, Ali is his master too"

This initial utterance ("Am I not...) has been recorded by ۶۴ Sunni traditionalists like Ahmad Ibn Hanbal, Ibn Majah, Nisaai, Tirmizi, Tabari, Hakim Neshapoori, Ibne Katheer, Suyuti, Baihaqi... Is not the initial statement explaining the later statement? By saying so, ?is there any scope for doubt about the real meaning of Maula

,The Prophet of Islam (s.a.w.a.) commenced his sermon thus .٢٣

".Death has invited me and I have accepted its invitation"

This sentence clearly shows that the Holy Prophet (s.a.w.a.) had prior knowledge of his approaching death and was, therefore, very eager to appoint his successor. Abu Bakr and Umar had done the same thing. Both had either appointed their successor during the last days of their lives or made similar arrangements for it. By pondering upon this point in the beginning of the sermon, does this act (of appointing a successor) not prove that the sentence (Of whomsoever...) was proclaiming the leadership of Ameerul Momineen Ali (.?Ibn Abi Taalib (a.s

,After completing his sermon, the Holy Prophet (s.a.w.a.) said .٢۴

".Let those who are present inform those who are absent"

Does it make sense to say that all the arrangements of Ghadeer like its sermon, announcement of mastership, paying of allegiance, congratulations, coronation, Hassaan's poems, etc. were only to declare Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s friendship? No, because Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s friendship does not involve such elaborate arrangements. It was announced innumerable times before. Moreover, the Holy Qur'an declares that believers are friends of each other. Then what

was the need of asking those present to inform those who were absent? The entire series of events (arrangements and preparations) show that Ghadeer was the place of the final .announcement of Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s successorship

p: ٢٨١

,After finishing his sermon, the Messenger of Allah (s.a.w.a.) hailed .۲۵

Allah is Great on the perfection of religion, completion of bounties and Allah's satisfaction" with my messengership and Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s mastership after ".me

These sentences have been quoted by Tirmizi, Nisaai, Hakim Neshapuri, Ahmad-e-Hanbal, Tabari and many other celebrated Sunni scholars. The word 'Wilayah' is clearly showing that not friendship but Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s .successorship and mastership is discussed

,After the sermon, the Prophet of Allah (s.a.w.a.) pleaded .۲۶

O Allah, You are Witness that I have conveyed the message (of mastership) and advised" ".((the people about it

This sentence shows that the Holy Prophet (s.a.w.a.) is conveying a new message while Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s or Ahle Bayt (a.s.)'s friendship was not a new thing and people were already aware of it. This must have been the caliphate and .(.mastership of Ameerul Momineen Ali Ibn Abi Taalib (a.s

Muhammad Ibn Jurair Tabari in his book, 'Al-Wilayah', narrates from Zaid Ibn Arqam .۲۷ that after the sermon, paying of allegiance and emphasizing on the maintenance of this ,oath, the Holy Prophet (s.a.w.a.) said

".Go and salute Ameerul Momineen Ali Ibn Abi Taalib (a.s.) as 'leader of the faithful"

This command of the Prophet (s.a.w.a.) amply testifies that he was talking about the mastership of Ameerul Momineen Ali Ibn Abi Taalib (a.s.). For, if the discussion was about ,love and friendship, he (s.a.w.a.) would have said

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".Go and salute him as 'friend of the believers"

Sunni scholars are well aware that the title, 'Chief of the faithful', involves tasks like leadership, mastership, guardianship, etc. And this title has always been used for rulers, .not for friends

The Holy Prophet (s.a.w.a.) knew quite well that Ameerul Momineen Ali Ibn Abi Taalib .٢٨ (a.s.)'s caliphate will not be unanimously accepted. The hypocrites and the jealous will not receive it kindly. Therefore, the Holy Prophet (s.a.w.a.) prayed for those who loved Ali (a.s.) dearly and cursed those who bore malice against him. Many renowned Sunni scholars have narrated the following prayer of the Holy Prophet (s.a.w.a.) after the ,Ghadeer sermon

O Allah! Befriend him who befriends Ali. Be enemy of one who is Ali's enemy. Help him" ".who helps Ali and degrade him who (tries to) degrade Ali

so that everyone should know that love and obedience of Ameerul Momineen Ali Ibn Abi Taalib (a.s.) will entitle us to the Holy Prophet (s.a.w.a.)'s prayers and his disobedience can lead to divine wrath through the Prophet (s.a.w.a.)'s curse. This prayer of the Holy Prophet (s.a.w.a.) proves that Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s friendship can never lead us toward sins at any state because absolute obedience is meant only for those who are infallible and away from all kinds of vices and sins. Whoever disobeys Ali, will be subjected to the Prophet's (s.a.w.a.) curse and whoever is cursed by the Prophet (s.a.w.a.) .can never be guided

Many Sunni traditionalists and Qur'anic commentators like Tabari have narrated from .٢٩ Zaid Ibn Arqam, Huzayfa Ibn Usayd and Aamir Ibn Laila that the Holy Prophet (s.a.w.a.) ,asked

p: ٢٨٣

?"O people! What do you witness"

:They replied, "We witness that there is no god except Allah." He questioned

?"Then, after that"

They responded: "(We witness) that Mohammad (s.a.w.a.) is His servant and His ,messenger." He (s.a.w.a.) asked again

?"Who is your master, then"

They retorted: "Allah and His Messenger are our masters." Then the Holy Prophet (s.a.w.a.) seized Ameerul Momineen Ali Ibn Abi Taalib (a.s.) by his arm, raised him and :declared

Whosoever Allah and His messenger are his masters, then this man (Ali) is his master" ".too

It will be highly in appropriate and absurd if here too the meaning of 'Maula' is taken as 'friend' due to short-sightedness and plain bias. If the meaning is friend, then the last sentence will have no relation with the first two, thus rendering the whole paragraph meaningless. Also one cannot expect Allah and His Messenger (s.a.w.a.) to indulge in vain talks. Therefore, the only meaning that one can derive from this sentence is that, 'Ali is the master of those who hold Allah and His Messenger (s.a.w.a.) as their master.' But one who does not bother about Allah and His Messenger (s.a.w.a.), how can you expect him to ?be bothered about Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s rights

If the time and conditions of the Ghadeer event are taken in to consideration, then too .٣٠ ."the meaning of 'Maula' will be "master

The Holy Prophet (s.a.w.a.) on his return from Hajj, mid-way, in a barren and open desert where there was no sign of water, called back those who were ahead and waited for those who had yet not arrived. In the afternoon's blazing heat (in which the people in order to save themselves from being burnt, spread their mattresses), performed the Zohr-Asr prayers combinedly, prepared a pulpit from saddles of the camels, delivered a sermon informing about his death, repeated the sentences thrice, raised the hand of

Ameerul Momineen Ali Ibn Abi Taalib (a.s.) and intimated that he has received a command .from the Almighty that must be conveyed immediately

p: ۲۸۴

Were all these pains taken just to declare that Ameerul Momineen Ali Ibn Abi Taalib (a.s.) is the "friend of the believers"? It seems highly unlikely because it was nothing new. The Holy Quran had time and again declared that "Muslims are brothers of each other," and Ali (a.s.), of course, was one of them. Also, the concept of brotherhood is much higher than that of friendship. The interpretation of the Sunni scholars that it was a declaration of Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s friendship, is a great insult to the lofty personality of the Holy Prophet (s.a.w.a.), the most knowledgeable person in the world. For, even an ordinarily wise person would not put one lakh or more people in such inconvenience just to declare somebody's friendship. It goes on to prove that it was the all important announcement of Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s successorship .after the Holy Prophet (s.a.w.a.) which was announced

۳۱. One cannot help but pity the fact that a magnificent sermon delivered by the Holy Prophet (s.a.w.a.) and heard by more than one lakh of his companions is not fully narrated by any of the traditionalists and historians. They are satisfied by saying that a very lengthy and detailed sermon was delivered by the Holy Prophet (s.a.w.a.). Maximum details of this sermon have been recorded by the great historian, Muhammad Ibn Jurair Tabari, narrating from Zaid Ibn Arqam. If this sermon is read attentively and its sentences thought upon, then it will be clear for the just seekers of truth that the real meaning of the sentence, "Of whomsoever..." is only about Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s :mastership and leadership. Some of the sentences of the sermon are as follows

p: ۲۸۵

Jibraeel, on divine command, has approached me and ordered me to stop over here and" make it clear for every black and fair person that surely Ali Ibn Abi Talib is my brother, my successor, my heir and the leader after me. For indeed, Allah has appointed him as your master and leader and made his obedience obligatory on each and every one. Surely, Allah is your master Ali is your Imam. Certainly, Imamat is in my progeny from his generation till the day of judgement. It is not permissible after me for anyone to be the people's guide except him. He is my brother my successor, the treasurer of my knowledge, and my successor over anybody who believed in me. The light from Allah is in ".me, then in Ali, then in his progeny till the Awaited Mahdi

..."?Are not these sentences sufficient explanation for the sentence, "Of whomsoever

:When the Holy Prophet (s.a.w.a.) completed his sermon, he said .۳۲

Congratulate Me, Congratulate Me! Surely Allah has chosen me for the honour of" ".Prophethood and my Ahle Bayt (progeny) for the status of Imamate

This sentence has been recorded by Haafiz-e-Khargooshi from Ahmad Ibn Hanbal in Sharaful Mustafa, who in turn narrates from Buraa Ibn Aazib and Abu Saeed Khudri. Is not this sentence declaring Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s mastership? For, .congratulations seem appropriate for caliphate and mastership and not for friendship

When the Holy Prophet (s.a.w.a.) was commanded by Allah to declare Ameerul . ۳۳ Momineen Ali Ibn Abi Taalib (a.s.)'s Caliphate, he was a bit apprehensive because the people were not yet distant from customs of the days of ignorance. They would think that the Holy Prophet (s.a.w.a.) is intending to enforce his family's rule over them and hence they would create many hurdles in his path. But Allah ordered him that if this task was not .executed divine wrath would be the consequence

p: ۲۸۶

Kanzul Ummaal, vol. ۶, page ۱۵۳ narrating from Ibn-e-Abbas, Taareekhul Khulafa of) Suyuti, page ۱۱۴, Manzelul-Abraar of Badakhshaani, page ۲۰, Tafseer-e-Durrul Mansoor, (Vol. ۲, page ۲۹۸

Declaration of friendship should be no cause of apprehension for the Prophet (s.a.w.a.) because keeping friends with a believer is the basic teaching of Islam. The same tradition quoted above has been recorded by Haakim Haskaani in his book 'Shawaahedul-Tanzeel', narrating from Ibn Abbas and Jabir Ibn Abdullah Ansaari. "Allah ordered Muhammad (s.a.w.a.) to appoint Ali as the leader of the people and to inform them of this ".fact, the Holy Prophet (s.a.w.a.) was apprehensive

In the incident of Ghadeer, the word 'appointment' was used by Holy Prophet (s.a.w.a.) .۳۴ .which goes along well with leadership and not with friendship, as the Sunni scholars claim

Sayed Ali Hamdani in 'Mawaddatul Qurba' narrates a tradition from the second Caliph, Umar, that the Holy Prophet (s.a.w.a.) said on the day of Ghadeer. "The Holy Prophet :(s.a.w.a.) appointed Ali as a guide, and declared

".Of whomsoever I am his master, Ali is his master too"

If we combine this sentence with the sentence of Ibn Abbas (in proof ۳۳), we see that all the companions followed Imamat and caliphate of Ameerul Momineen Ali Ibn Abi Taalib .(a.s.) from Hadees-e-Ghadeer

Shaykul Islam Hamwini in 'Faraaedus-Simtain' narrates a tradition from Abu Hurairah, .۳۵ "The announcement on the day of Ghadeer was the last divine obligatory command whose obedience was compulsory for everybody.' After the announcement of this duty, the verse of completion of religion (Today, I have perfected...) was revealed." In other words, whatever was revealed in Ghadeer was never revealed before. The declaration of friendship was neither new nor obligatory. Now only two options remain. Either to take the meaning of 'Maula' as master and leader or to deny the Holy Prophet (s.a.w.a.)'s companion, Abu Huraira. Therefore, by considering all other proofs, we have to admit that Imamat of Ameerul Momineen Ali Ibn Abi Taalib (a.s.) was the declaration on the day .of Ghadeer by which the religion was perfected

Considering the meaning of 'Maula' as friend does not seem to be in accordance with .۳۶ the history of early Islam, as find majority of the companions afraid of narrating Hadees-e-Ghadeer. They would not do so it until and unless they had absolute confidence in the interrogator. Ahmed Ibn Hanbal in his 'Musnad', vol. ۴, page ۳۶۸ records an incident form Atiyah Aufi who says, "I went to Zaid Ibn Arqam and asked that my son-in-law has narrated one tradition about Ameerul Momineen Ali Ibn Abi Taalib (a.s.) concerning Ghadeer from you. I want to hear it from you directly." Zaid replied, "You Iraqi people are double-faced (i.e. I dont have confidence in you)." I retorted, "You remain assured from .my side." Then Zaid narrated the whole incident

In another case, Ibn Uqdah in his book, 'Al-Wilayah' has narrated from the famous Tabe'ei, Saeed Bin Musayyab that I went to Sa'd-e-Waqqas and sought permission to ask a question but expressed my anxiety. He replied, "You are my cousin (i.e. don't fear). Ask ".whatever you wish to

This apprehension and anxiety is a clear indication of the face that the concept of Hadees-e-Ghadeer was not friendship. The fact (of Ghadeer) was unbearable for the then governments, relating of which was not only against politics but would also possibly lead to death. This proves that it was certainly about the successorship of Ameerul .(.Momineen Ali Ibn Abi Taalib (a.s

Bedouin Arabs, who were notorious for their pride and disobedience, once came to .۳۷ Ameerul Momineen Ali Ibn Abi Taalib (a.s.) and saluted him saying, "Peace be upon you O Master". Ameerul Momineen Ali Ibn Abi Taalib (a.s.) was taken aback thinking that they ,have accepted his mastership. Ameerul Momineen Ali Ibn Abi Taalib (a.s.) enquired

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?"How am I your master"

Their chief, Abu Ayyub Ansari replied, "We have heard the Messenger of Allah (s.a.w.a.) saying "Of whomsoever I am his master, Ali is his master too." This tradition has been recorded by Ahmed Ibn Hanbal, narrating from Riyaah Bin Haaris. It's highly surprising that Bedouin Arabs staying in the desert could follow the meaning of 'Maula' as master while the so-called civilized and learned scholars, staying in cities, could not grasp the .concept

The incident of 'Yaum-ur-Rohbah' where Ameerul Momineen Ali Ibn Abi Taalib (a.s.) .۳۸ reminded his nomination on the day of Ghadeer (discussed previously in proof no. ۱۴) is also an eye-opener. Here, thirty great companions, of the Holy Prophet (s.a.w.a.) stood witness to the Ghadeer incident. But Anas Bin Malik, Buraa Ibn Aazib, Jurair Ibn Abdullah, Zaid Ibn Arqam, Abdur Rehman Ibn Yadlej and Yazeed Ibn Wadeeah who were present in Ghadeer, refused to testify. Ameerul Momineen Ali Ibn Abi Taalib (a.s.) cursed them ,saying

If they have concealed the truth due to enmity and malice, may Allah incure His wrath on" "them

Due to his curse, Buraa and Zaid became blind, Anas suffered from leprosy and Jurair .(became Murtad (apostate

Musnad, vol. ۱, page ۱۱۹, Al-Maaref of Ibn Qutaiba, page ۲۵۱, Al-Ansaab wal Ashraaf,) (Seerah Halabi, vol. ۳, page ۳۰۲, Al-Arbaeen of Jamaluddin Shirazi, vol. ۱, page ۲۱۱

If 'Maula' meant friend and people concealed only Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s friendship, then many would have been afflicted, not a select few, because the enemies of Ameerul Momineen Ali Ibn Abi Taalib (a.s.) were innumerable. So, it's quite evident that only those who tried to conceal Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s Imamat and Caliphate had to suffer these afflictions. Why the present day Sunni scholars, who try to conceal Ameerul Momineen Ali Ibn Abi Taalib (a.s.)'s appointment to Imamat, ?do not fear the same fate

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Ghadeer was not the first time that the Holy Prophet (s.a.w.a.) had declared Ameerul .٣٩ Momineen Ali Ibn Abi Taalib (a.s.) as the inheritor of his mantle. Thus, it's not possible for the Sunni scholars to interpret this tradition in whichever way they like and shelter their own leaders. The Prophet (s.a.w.a.) had, on a number of occasions, mentioned that Ameerul Momineen Ali Ibn Abi Taalib (a.s.) would be his heir. In Ghadeer-e-Khum, on his return from Hajjatul Wadaa, he was only explaining the matter in clearer terms and also, obtaining allegiance of each one present. In the initial days of Islam, when the Qur'anic verse

(And warn your nearest of relatives." (Surah Shoa'raa (٢۶): Verse ٢١۴"

was revealed, the Holy Prophet (s.a.w.a.) gathered the sons of Abdul Muttalib. After the dinner, he (s.a.w.a.) invited them to believe in and help him in his mission of Prophethood. :He (s.a.w.a.) said

Whoever of you helps me in this mission (of prophethood) he shall be my brother, my" ".successor, my Caliph amongst you

Among forty people, only Ali Ibn Talib (a.s.) accepted the invitation and answered his call, ,after which the Holy Prophet (s.a.w.a.) announced

Surely he is my brother, my successor and my Caliph amongst you. Then listen to him" ".and obey him

The invitation of Zul Asheerah is the concise form of Hadees-e-Ghadeer. In other words, Hadees-e-Ghadeer is the detailed explanation of the Zul Asheerah incident found in many .reliable and authentic Sunni books

Al-Kaamil, vol. ٢, page ٢۴, Taareekh Abul Feda, vol. ١, page ١١۶, Sharhe Nahjul Balagha of) Ibn Abil Hadeed, vol. ٣, page ٢۵۴, Life of Muhammad by Muhammad Husayn Haykal first (edition, page ١٠۴, Taareekh-e-Tabari, vol. ٢, page ٢١۶, Tafseer-e-Tabari, vol. ١٩, page ٧۴

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Finally, the Holy Prophet (s.a.w.a.) had explained the meaning of 'Maula' in Hadees-e- .۴۰ Ghadeer, which if referred to, would not require any further debate and discussion. Shaykhul Islam Hamwini, in his book, 'Faraaedus Simtain' records a tradition narrated by senior Tabeei Sulaym Ibn Qays. During the period of Usman's Caliphate, about two hundred people were involved in an informative discussion in the mosque, relating the excellences and virtues of the Quraysh. Those who were participating in this discussion were the likes of Muhammad Ibn Abi Bakr, Abdullah Ibn Umar, Abdul Rehman Auf, Talhah, Zubair, Miqdad, Zaid Ibn Saabit, Jaabir Ibn Abdullah, Anas Ibn Malik, etc. When they were glorifying the Quraysh, Ameerul Momineen Ali Ibn Abi Taalib (a.s.) and his Ahle Bayt (Imam Hasan (a.s.), Imam Husain, Abdullah Ibn Jafar, etc.) were listening quietly. People asked Ameerul Momineen Ali Ibn Abi Taalib (a.s.): "Why are you silent? Why don't :you say something?" On this, he (a.s.) replied

?"Whatever excellences you have talked about, are yours or your family's"

They said: "No, these glories have been bestowed by Allah upon Muhammad (s.a.w.a.) and :his clan." Ameerul Momineen Ali Ibn Abi Taalib (a.s.) answered

Truth is that which you've said. Don't you know that whatever bounties of this world and" ?"the hereafter you receive is due to us Ahle Bait

Ameerul Momineen Ali Ibn Abi Taalib (a.s.) went on speaking till he reached to the :Ghadeer issue. Then he (a.s.) said

After the congregational prayers, the Holy Prophet (s.a.w.a.) delivered a sermon saying," 'O people, you know that Allah is my Master and I am the master of the believers. I have more authority upon them than they themselves'. They all confirmed saying, "Yes O Messenger of Allah' Then, the Holy Prophet (s.a.w.a.) said: "Stand, O Ali." So, I stood up. Then, he said again "Of whomsoever I am the master, Ali is his master too..." Here, Salman Farsi, questioned, "What type of mastership?" He (s.a.w.a.) answered, "Like my ".mastership. As I have more authority over them all

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?Is any further discussion required after this lucid explanation

A similar tradition has been recorded by Ali Ibn Hamid-e-Qurashi in 'Shamsul Akhbaar', page ۳۸. The Holy Prophet (s.a.w.a.) was asked: "What is the meaning of "Of :whomsoever..." He (s.a.w.a.) answered

Allah is my Master. He has more authority upon me than myself. My will and authority" has no value when compared to His will and authority. Similarly, I am the master of the believers. Their opinion and will has no value when compared to mine. And of whomsoever I am his master, Ali is having equal authority over him. Ali's authority is more over them than they themselves. Nobody's will is valid and binding when compared to Ali ".Ibn Abi Taalib (a.s.)'s

A similar tradition has been narrated by Sayed Ali Hamdani in 'Mawaddatul Qurba'. He :narrates a part of the sermon of the Messenger of Islam (s.a.w.a.) in Ghadeer

O People! Is not Allah my Master? He gives me commands, orders prohibitions and I" ".have no authority over the Almighty

:Everyone said: "Yes O Messenger of Allah!" Then he (s.a.w.a.) said

Of whomsoever Allah and His Messenger are masters, this Ali is his master. He will give" you orders and command prohibitions. You don't have any authority to command or ".prohibit him

It means that the Holy Prophet (s.a.w.a.) has himself explained and interpreted the mastership of Ameerul Momineen Ali Ibn Abi Taalib (a.s.) so that there may not remain any place for the ignorant deceivers to interpret it to suit their own needs. Whoever believes in Allah and His Messenger (s.a.w.a.), gives preference to their orders, holds them dearer than his life, it does not suit him to interpret 'Maula' in any other way but master, caliph, successor and leader. Except, if he thinks himself as wiser and more learned than Allah and His Messenger. Allah knows how such people will face the Almighty on the day of judgement and how will they answer the Holy Prophet (s.a.w.a.) when he ?questions them about their distortions

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities in .religious, cultural and scientific fields

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We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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